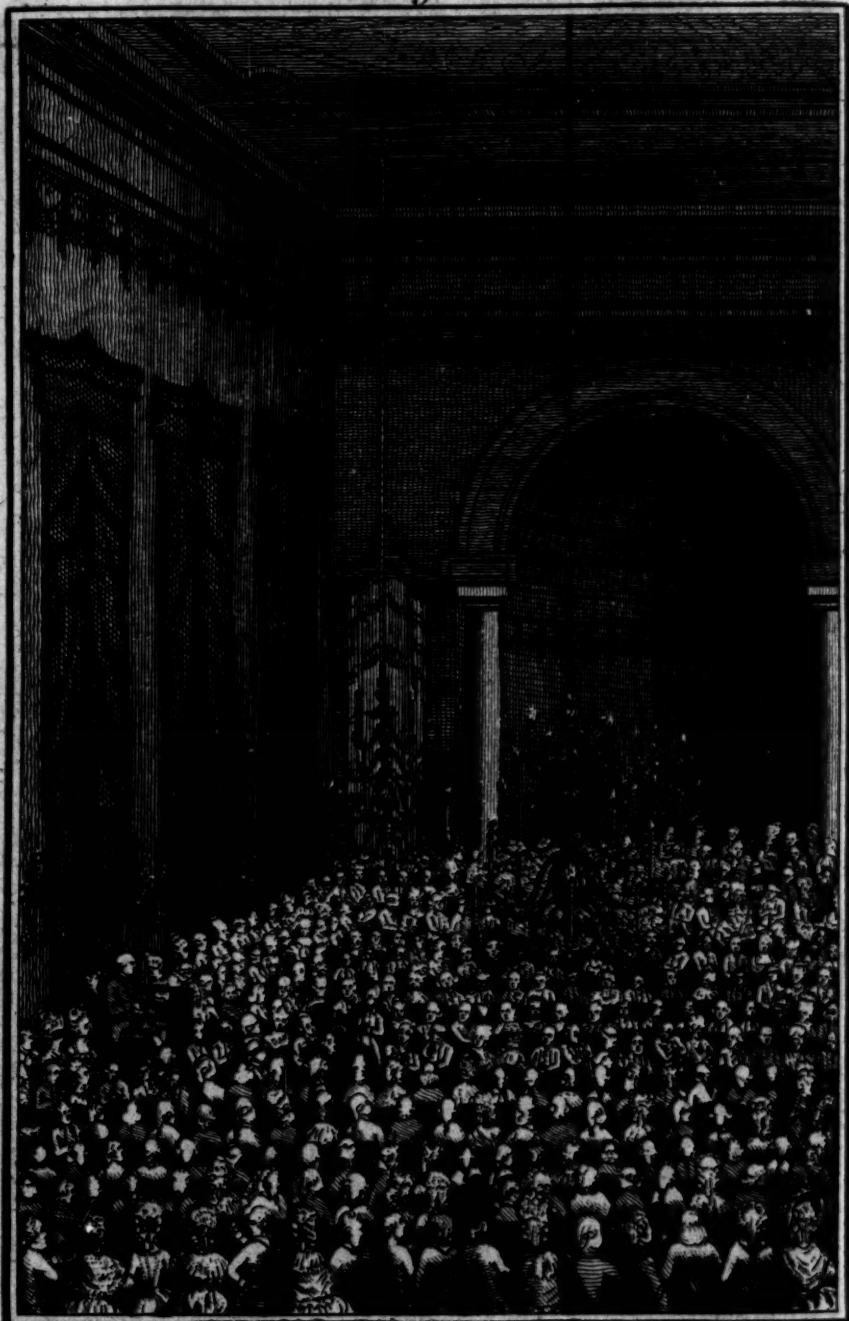
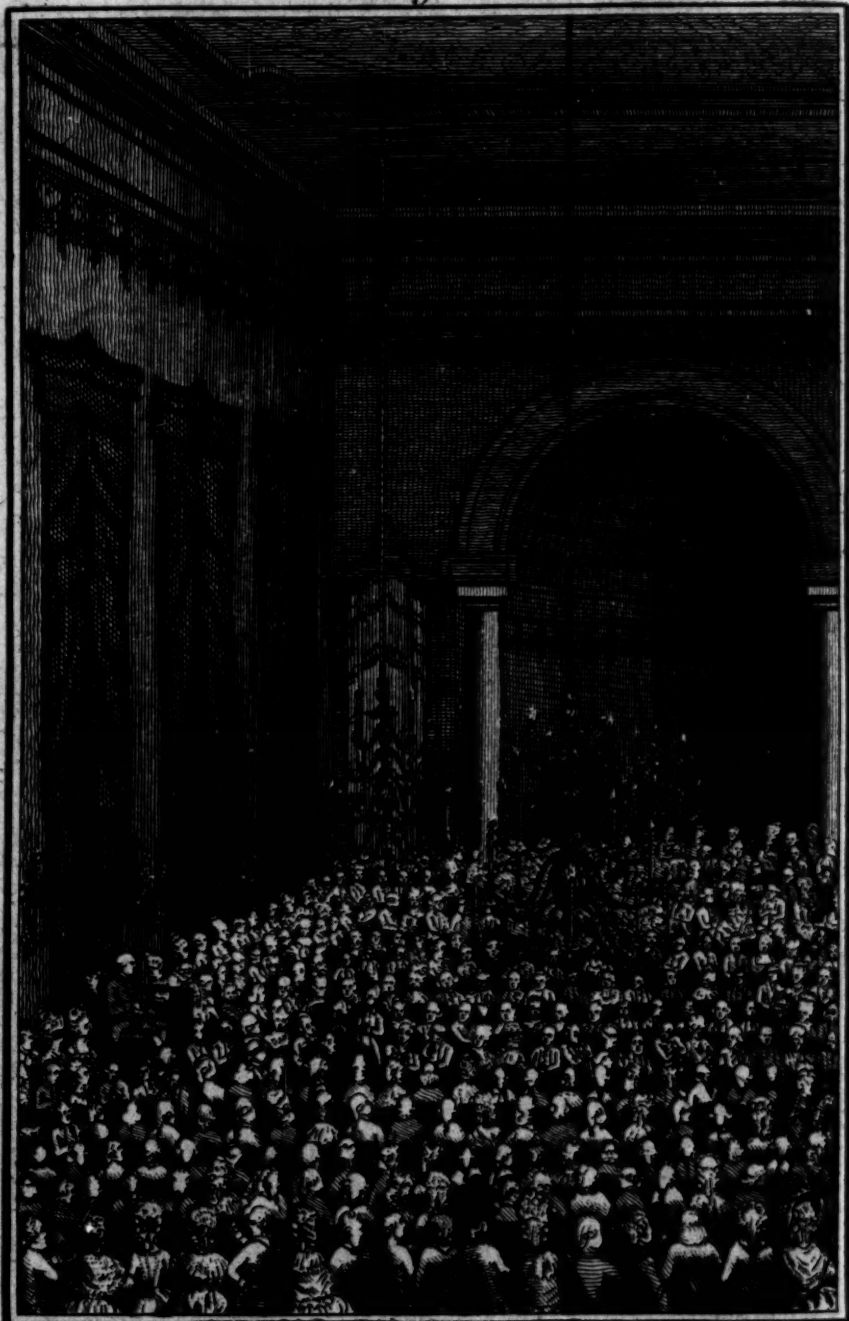


FRONTISPIECE
The NEW ART of SPEAKING.



*Here Manly Sense and Female Wit combine,
To Please the Passions and the Taste refine ;
Reason and Beauty in the Cause united,
To give a Feast of Rational Delight .*

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Inscribed to the Hon. C. FOX, and E. BURKE, Esq.

*Our rules new entertaining Modes impart
To gain the head, and to allure the heart;
To flash conviction on the bearer's mind,
And by firm bands the warm attention bind.*

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P R E F A C E.

ORATORY is the first elegant Art we aim at, as the Workings of the Soul, the Sensations of the Mind, and the calls of Nature impell us to explain our Meaning.

Difficulty at first raises a Desire to obtain Facility; and as soon as Facility is gained, we wish to do something more than speak with Ease; we wish to persuade, to convince, and to engage not only the Attention but the Admiration of the Audience.

We present here a System of Rhetoric, laid down in the most easy, concise, comprehensive, and entertaining Method. As the Art of Oratory is as ancient as the Use of Speech, so is its Utility equal to its Antiquity.

Eloquence persuaded, or rather induced, Men to live in Societies, and give mutual Assistance to each other, and consequently must be still the Bond of Union between Man and Man.

Oratory

P R E F A C E.

Oratory is of two Sorts, the *Simple Kind*, or that fitted to familiar Intercourse and all the common Occurrences of Life; and *Sublime Oratory*, or that Kind which is calculated for public Orations; the first is *Natural Rhetoric*, the other *Eloquence*, or *Oratory*.

Where Freedom is established Eloquence is sure to flourish, for real Oratory and real Liberty are concomitant. Liberty gives freedom to the Speech, and chearfulness to the Spirits.

“ O! Liberty, thou Goddess, heav’nly bright,
 “ Parent of bliss, and pregnant with Delight;
 “ Eternal pleasures in thy Presence reign,
 “ And smiling Plenty leads the wanton train;
 “ Eas’d of its load subjection grows more light,
 “ And Poverty looks chearful in its sight.”

The States of *Greece* were famed for their Orators, till they were over-run by Alexander the Great and his despotic Successors.

Rome was likewise celebrated for its Orators, till the Ambition of Cæsar and the succeeding Emperors extirpated not only Oratory but the polite Arts.

The Emoluments accruing to Eloquence in a free State, are the principal Stimulatives to form Orators; arbitrary States may have them, but it often happens that their Tongues are tied by the Hands of Despotism.

As

As *Rhetoric* is a Matter of the utmost Importance to a free State, it ought to be cultivated, not only for its Elegance but its Use; it bestows the Graces in private life, but it procures Respect and Authority in Public. Nature gives the Grounds, but Application must complete the Matter. Eloquence of course is the Source of Persuasion, the Master of Reason, and the Mistress of Arts; it overcomes the Mind, convinces the Understanding, and calms or raises the Passions.

Mr. Pope says,

“ True Grace in writing comes from Art, not

“ Chance,

“ As those move easiest who have learn'd to dance.”

So may we say,

The Graces which an Orator should know,
Must from the Arts as well as Nature flow.

As Oratory is not only one of the most elegant Arts, but, at present, deemed one of the most polite and fashionable Studies, we hope this Work will greatly contribute to facilitate the Endeavours of those who wish to speak with Propriety, Grace, Ease, and Eloquence; furnish them privately with Rules which they may practise in Public, and give such Documents as may make them shine in any Assembly where Eloquence is admired.

After

After making a small Alteration we shall conclude with four celebrated Lines, viz.

“ To speak with Freedom, Dignity, and Ease,
 “ To learn those Arts which may hereafter please,
 “ Wise Authors say, let Youth in earliest Age
 “ In Oratory’s pleasing Arts engage.”

Spoken By his present Majesty, King
 George III. at Leicester House, as a
 Prelude to the Part of Cato, which he
 played when very young at that Place.

DEDICATION.

To the Honourable CHARLES FOX,
and EDMUND BURKE, Esq.

Gentlemen,

A S shining Ornaments of the British Senate, this Work is addressed to you with peculiar Propriety. The brilliant Eloquence of Mr. Fox, and the florid Elegance of Mr. Burke, demand such a Tribute—May you long adorn that august Assembly of which you are the Admiration.

We refer not here to party Disputes—those we omit mentioning; but merely apply to the Abilities of the Persons to whom this little Work is addressed. Such Persons as merit public Applause merit public Appeals, nor can Modesty itself deny the Incense due to intrinsic worth.

As you are an Honour to your respective Countries, and the best Models of modern Elocution, this is the least we can say; the most would not come

up

up to your justly deserved praise, and all encomiums without being expressed in such Language as your own, and delivered with the Force of Oratory, of which you are such Masters, would be inadequate to your Eulogiums.

Hoping your Liberality of Sentiment will excuse this Address, we remain

Your admiring

Obedient and

Respectful

Humble Servants,

The AUTHORS.

A
NEW SYSTEM
OF
RHETORIC,
ELOCUTION,
AND
ORATORY.

RHETORIC, (which is derived from the Greek word *Rheo*) I speak, is the theoretical part of *Elocution*, as Oratory is the practical part. The business of Rhetoric is to *instruct*, the end to *persuade*, and the manner to *please*.

RHETORIC consists of FOUR PARTS.

INVENTION,
DISPOSITION,
ELOCUTION,
PRONUNCIATION.

I N V E N T I O N.

THE business of *Invention* is to find arguments to *instruct*, *persuade*, or gain the *assent* of the hearers.

B

Arguments

Arguments therefore are founded either on *reasons, morals, or affections*. Those founded on *reason* are to inform the *judgement, or instruct*; those on the *morals*, are to gain *favour, or persuade*; and those on the *affections*, are to move the *passions, or to please*.

ARGUMENTS are divided into TWO PARTS, *viz.*

ARTIFICIAL,
INARTIFICIAL.

I. ARTIFICIAL ARGUMENTS.

ARTIFICIAL Arguments are such as depend on learning and skill, and those are managed according to the three following topics, *viz.*

DEMONSTRATIVE,
DELIBERATIVE,
JURIDICAL.

Demonstrative arguments tend to prove good or bad of a person, and deduce allegations from what is honourable or dishonourable.

Deliberative arguments persuade or dissuade, and display advantages or disadvantages.

Juridical arguments accuse or defend, and act in a law-like capacity.

With



With respect to juridical arguments, they are to be stated four different ways, *viz.*

C O N J E C T U R A L,
F I N I T I V E,
Q U A L I T Y,
Q U A N T I T Y.

Conjectural is where an enquiry is made whether a thing hath been done or not.

Finitive is when an enquiry is made into the nature of the offence or defence.

Quality is in what manner the fact was done.

Quantity is the greatness or smallness of the crime.

II. INARTIFICIAL ARGUMENTS.

INARTIFICIAL Arguments are such as are not the effects of the Orator's art, but are borrowed from sacred writ, or public testimonies. Those consist of

S A C R E D A D A G E S,
S E N T E N C E S,
P R O V E R B S,
O A T H S,
L A W S,
C O N T R A C T S, &c.

Above all an Orator is to consider *of what, before whom, and for whom*, he speaks. His greatest care is to talk to the *Passions*; without moving these

he can effect nothing; and his oratory will be cold and lifeless, unless he moves the affections of the soul.

The PASSIONS are

JOY,

HOPE,

GRIEF,

FEAR,

ANGER,

LENITY,

MODESTY,

IMPUDENCE,

LOVE,

HATRED,

ENVY,

COMPASSION,

INDIGNATION,

EMULATION.

The celebrated Author of Telemachus says,
 “ The whole art of eloquence consists in enforcing
 “ the clearest truths, with such powerful motives
 “ as may affect the hearers, and employ their
 “ passions to just and worthy ends; may raise
 “ their indignation at ingratitude; their horror
 “ against cruelty, their compassion towards the
 “ miserable, their love for virtue, and direct every
 “ other passion to its proper object.”

Horace likewise justly observes,

“ ’Tis nature forms and softens us within,
 “ And writes our fortune’s changes in our face;
 “ Pleasure enchants, impetuous rage transports,
 “ And

- “ And grief dejects, and wrings the tortur’d soul:
 “ And these are all interpreted by speech.
 “ But he whose words and fortune disagree;
 “ Absurd, unpity’d, grows a public jest.”

EARL OF ROSCOMMON

DISPOSITION.

DISPOSITION consists in arranging the arguments in their proper order, and giving every sentence its suitable place in an oration.

An oration, to be regular, should consist of six distinct parts, *viz.*

EXORDIUM,
 NARRATION,
 PROPOSITION,
 CONFIRMATION,
 REFUTATION,
 PERORATION:

The *Exordium* is a kind of preface to the oration, or an opening of the business, and therefore ought to be at once *modest* and *concise*.

The *Narration* recites the whole case, and therefore should be *brief*, not to tire, *pleasing* to amuse, *probable* to gain credit, and *perspicuous* to be understood.

The *Proposition* draws all the facts of the *Narration* into one point of view, and is the same as the sum total in arithmetic. It should of course be *full*, *distinct*, *plain*, and *certain*.

The *Confirmation* strengthens, and confirms by
 B 3 *facts*

facts and proofs. In this case the arguments must be *forcible* and *plausible*; the weakest are to be placed in the *middle*, the strongest at the beginning, and end of the confirmation; at the beginning, to catch the eagerness of the audience; at the end, to make the most lasting impression.

The *Refutation* confutes all the arguments of adversaries, and therefore should render them, to the imagination of the audience, *inconsistent, false, and absurd.*

The *Peroration* brings every thing that hath been said, into one small focus, in order to form a conclusion; and in this part, *brevity* and *vehemence*, are to be principally observed.

As an example to the above rules, we shall give a most excellent precedent from the celebrated *Sallust*, viz.

THE FAMOUS

ORATION of CATILINE

TO THE
CONSPIRATORS against the COMMON
WEALTH of ROME.

I. EXORDIUM.

“ IF I, O my Companions, had not had sufficient experience before now of your
“ courage and faithfulness, I should not imagine
“ that much would come of the great hopes which
“ I have

“ I have entertained, and the opportunity that is
 “ now in our hands to make ourselves masters of
 “ the *Roman State*. Nor should I, through easi-
 “ ness, or want of judgement, take for a *certain-*
 “ *ty*, what would otherwise be, perhaps, doubt-
 “ ful ; but because I have more than once found
 “ you both valiant and firm to me ; even in junc-
 “ tures of danger, I have ventured with great
 “ assurance to undertake an enterprize, the greatest
 “ and noblest in the world. Moreover, I know
 “ that we all agree in pursuing and shunning the
 “ same things ; and what is the band of a lasting
 “ affection, but such a conformity of dispo-
 “ sition.

II. NARRATION.

“ You have every man of you had my design
 “ communicated to you separately already, I can
 “ therefore only say, that my spirit is quickened
 “ to it every day more and more, upon thinking
 “ what a life we must lead if we do not force our-
 “ selves into liberty. *For a few great ones have*
 “ *engrossed the government into their own hands—*
 “ *Kings, Tetrachs, Provinces, and Countries, must*
 “ *pay tribute to nobody but them—*And as for other
 “ brave fellows, Nobles and Commoners, or
 “ whoever we be, we are all but insignificant
 “ *mob*, without the least authority or interest, and
 “ under the lash of those men, to whom, if the
 “ government were but put on a *right foot*, we
 “ should rather be a terror. All the *wealth, in-*
 “ *terest*, and *preferments*, are with these fellows,
 “ or at their disposal ; and they have left us no-
 “ thing but the goodly portion of *repulses, dangers,*
 “ *punishment, and want*. But how long will you,
 “ the

“ the *bravest* of men, tamely suffer this intolerable
 “ usage!

III. PROPOSITION.

“ Is it not better to *die bravely*, than continue
 “ the *scorn* of other men’s insolence, and lose our
 “ lives at last with disgrace? *Gods!* But we have
 “ victory in our hands that will save them.

IV. CONFIRMATION.

“ We have *youth*, we have *strength*, we have
 “ *courage*, on our side : but every thing with them
 “ is as *old* and decrepit, as their *riches*, their
 “ *luxury*, and their *years* can make it. We have
 “ nothing to do but to strike the stroke, the un-
 “ dertaking will afterwards finish itself.

V. REFUTATION.

“ Who that has any soul in him, can endure
 “ that they should have spare money enough to
 “ build them palaces in the sea itself, and to level
 “ hills and mountains for their pleasure, at the
 “ same time that we have hardly so much as bread
 “ to subsist on ; that they should have a choice of
 “ seats for their delight, and we scarce a single
 “ house remaining to shelter ourselves in.—Your
 “ pictures, your statues, and your rarities in
 “ sculpture, are all in the hands of these pur-
 “ chasers. They pluck ye down, even piles that
 “ are new, and set up others more stately in their
 “ room. In fine, they are ever raking up money
 “ by all ways, and ever consuming it ; and yet
 “ their treasure is so vast, that with all their ex-
 “ travagance,

ELOCUTION.

21

“travagance, they can never exhaust it. But as
 “for us, we have poverty *at home*, and hungry
 “creditors *abroad* to devour us; *desperate* circum-
 “stances, and *more desperate* expectations. In
 “short, what is left us but our *miserable* breath?”

VI. PERORATION.

“Arise then, *Brother Soldiers*, and lash up your
 “resentment. View the *liberty*, the *transporting*
 “*liberty*, which you have so often sighed after!
 “View the *riches* and the *honours* that are before
 “you! They will all attend as rewards of your
 “success. Poverty, danger, opportunity, cir-
 “cumstances, added to the *spoils of victory*,
 “should inflame you more than all the *harangues*
 “in the world. For my own part, you shall
 “either have me as your *General*, or as a *private*
 “*Soldier*, just as you please. My *heart* and my
 “*hand* shall be inseparably with you; and I doubt
 “not but that I shall act as *Consul* with you in
 “this enterprize, if I am not perhaps out in my
 “thoughts, and you rather chuse to continue
 “slaves than hew out a way to empire with your
 “swords.”

ELOCUTION.

ELOCUTION furnishes ornamental, polite,
 and proper expressions, for every sentiment.
 Its parts are *elegance*, *composition*, and *dignity*.

Elegance consists in *purity*, *perspicuity*, and *po-
 liteness*.

Composition

Composition regards grammatical plainness, and propriety.

Dignity gives sublimity of thought, and rhetorical flowers; such as *tropes*, *figures*, *turns*, and *repetitions*.

A *trope* is an elegant and beautiful manner of turning a word from its natural to a relative signification, as even the very word itself implies; as *trope* signifies *to turn*, from the Greek word, *Trepo*.

The SEVEN principal TROPES, are the following:

I. A METAPHOR.

THIS Trope is called in Greek transferring, or giving lofty and sublime words for common ones. It is beautifully expressed in these poetical lines:

“ A Metaphor, in borrow’d words, compares,
“ Thus (for excess) we say, a flood of tears.”

II. ALLEGORY.

AN Allegory conveys the real meaning in disguised terms. A beautiful example of this Trope, we have in the Earl of Roscommon’s Essay on Translated Verse, viz.

“ Who did ever, in French Authors see,
“ The comprehensive, English energy;

“ The

“ The weighty bullion, of one sterling line,
 “ Drawn to French wire, wou’d thro’ whole pages
 “ shine.”

This Trope is the principal thing in the composition of

FABLES,
 APOLOGUES,
 PARABLES,
 PROVERBS,
 RIDDLES,
 ENIGMAS, &c.

III. METONOMY.

THIS Trope changes the names of things. As, *I have read Pope*; that is, *I have read his writings*; or, *I have a bold heart*, implying that *I possess courage*.

N. B. This Trope hath two appendages, viz. *Metalepsis* and *Antonomasia*. The first is a far-fetched or multiplied Trope, as, *The Danube causes war*, (that is Germany) the country thro’ which the Danube flows, is frequently the seat of war. The latter exchanges common names for proper ones. As, *he is a Nero*, implying that the person alluded to is as cruel as Nero.

IV.



IV. SYNECDOCHEE.

THIS Trope takes the whole for a part, or the part for whole. As, *I won't enter thy door; that is, I won't come into thy house; or, I have told you a hundred times; implying, I have told you frequently.*

V. IRONY.

THE word Irony is derived from a Greek word, which implies diffimulation; for an Irony sneeringly says one thing and means another; as, *that's a wise man, meaning a fool.*

Dean Swift gave the complete polish to Irony in the English language, as he himself justly observes in his Poem on his own Death.

“Arbuthnot is no more my friend,
 “Who does to Irony pretend;
 “Which I was born to introduce,
 “Refin'd it first, and shew'd it's use.”

N. B. The Trope called Irony, includes six appendages, viz.

1. Sarcasmus, or sarcasm; a malicious, but well pointed, and cutting expression.
2. Diasyrmus, a bitter reproach.
3. Charientismus, a soothing joke.
4. Asteismus, a witty banter.

5. My c-

5. *Myſterifmus*, a ſneer.

6. *Mimeſis*, a mimicking.

VI. HYPERBOLE.

THIS Trope means exceſs; that is, riſing too high, or ſinking too low, in thought. As, *He is ſtronger than the ſtrongeſt.*

N. B. That appendage of the Hyperbole which encreaſes or exaggerates, is called *Aukexſis*; and that which extenuates or diminifhes, is called *Meioſis*.

VII. CATACHRESIS.

THIS Trope means the abuſe of terms, either by taking an improper one for the want of a proper one, or for the ſake of *novelty*.

Exclusive of theſe capital Tropes, there are ſeven of an inferior ſort, viz.

1. *Onomatopœia*, which implies coining a word,
2. *Antiphrasiſ*, ſignifies a contrary, and hath its name from a perſon named *Antiphrasiſ*, who called the *Euxine Sea*, *hospitable*; when, in reality, its navigation is *turbulent* and *dangerous*.
3. *Litotes*. A flat denial of any thing aſſerted.
4. *Acciſmus*. A feigned refusal.
5. *Hypallage*. Changing the order of words.
6. *Euphemiſmus*. Making an apology, or putting a głoſs upon things.

7. *Anthropopathia*, which ascribes the human passions to the divinity.

The faults of Tropes are nine in number, viz.

1. Perplexity.
2. Harshness.
3. Frequent repetition.
4. Swoln thoughts; or, bombast.
5. Far-fetch'd ideas.
6. Forc'd sentiments.
7. Law words.
8. Bad similes.
9. Lewd expressions.

Of F I G U R E S.

A Figure, is a beautiful, or emphatical manner of speaking, out of the common course of things.

The capital Figures of Rhetoric, are twenty in number, viz.

I. *Ecphrasis*, or exclamation; as,

“*Angels and ministers of fate defend us!*”

II. *Aporia*, expresses a doubt; as, *Shall I go, or, Shall I not go.*

III. *Epanorthosis*, corrects a former expression.

IV. *Apophoreis*, signifies a sudden pause; as, *I've a great mind now to——No, no, I'll let it alone till another time.*

V. *Apophasis*, omits a little, and insinuates much.

VI. *Apostrophe*, turns from the subject in hand, and addresses another object; as, *He dead! then die ye fragrant flowers.*

VII.

VII. *Anastrophe*, creates suspense.

VIII. *Erotesis*, interrogates, or asks questions.

IX. *Prolepsis*, objects and answers.

X. *Synchorexis*, grants one thing to obtain another; as, *He is strong to be sure, but he is stupid.*

XI. *Metabasis*, removes from one thing to another; as, *We've said enough about politics, now let's talk of religion.*

XII. *Periphrasis*, multiplies the words to beautify the expression. Thus we may call the sun, *The glorious golden God of day.*

XIII. *Climax*, encreases and decreases by steps,
as

War begets Poverty,
Poverty Peace;
Peace makes riches flow,
Fate ne'er doth cease.
Riches beget Pride,
Pride is war's ground;
War begets Poverty,
So the world goes round.

XIV. *Asyndeton*, leaves out the little words, or conjunctions in a sentence, in order to express haste, or impatience; as, *love, hope, friendship, expectation, are all forgot.*

XV. *Oxymoron*, implies a contradiction; as, *Love is a bitter sweet.*

XVI. *Enantiosis*, may be thus expressed in poetry:

Enantiosis poizes different things,
As truth makes foes, and flatt'ry friendship brings.

XVII. *Parabole*, signifies comparison, and deals in similes; as, *his thoughts are as keen as a razor.*

XVIII.

XVIII. *Hypotyposis*, is an ideal painting, in which the fancy forms beautiful images; as in respect to the miracle of Cana in Galilee, when our Saviour turned the water into wine, this elegant line was written:

“The modest water saw the Lord and blush’d.”

XIX. *Prosopopoeia*, gives speech to inanimate things; as, *The very stones in the street cry shame on you.*

XX. *Epiphonema*, signifies any lively remark, at the close or winding up of an argument.

The lesser Figures of Rhetoric, are:

1. *Synathrasmus*, or binding together, viz. *She is whore, thief, and drunkard.*

2. *Ætiology*, gives a reason for any particular act.

3. *Emphasis*, is an earnest or forcible expression.

4. *Euphonia*, implies soft, well sounding, or pleasing expressions.

5. *Enallage*, is an exchange of case, tense, number, person, and gender.

6. *Hendiddy's*, expresses one thing by two; as, *He has fought the fight*, instead of *he fought*.

7. *Hyperbaton*, inverts the order of words in a sentence.

8. *Hysteron-Proteron*, puts the last first; as, *He was bred and born at York*, instead of *He was born and bred at York*.

The grammatical Figures are ten in number, viz.

1. *Pleonasm*, or superfluity; as, *I heard with my ears*, where the three last words are superfluous.

2. *Parentthesis*, or putting in between ; as, *His Majesty (the King) hath commanded it* ; in which sentence the paranthetical words, *the King*, may be omitted, without any injury to the sense.

3. *Antuneria*, implies the putting one part of speech for another ; as, *He's new come home* ; where the adjective *new*, is put instead of the adverb *newly*.

4. *Prosthesis*, or adding ; as, *Begirt for girt*.

5. *Paragage*, or lengthening ; as, *I did perceive*, for *I perceived*.

6. *Aphæresis*, a taking away from the beginning ; as, *'Till* for *until*, *'tis* for *it is*.

7. *Apocope*, a cutting off from the end ; as, *tho'* for *though*.

8. *Syncope*, or cutting out from the middle ; as, *ne'er* for *never*.

9. *Tmesis*, or dissection ; as, *how wide soever*, for *howsoever wide*.

10. *Ellipsis*, or omission ; as, *true*, for *it is true*.

The faults of figures are when they prove too

1. Copious
2. Affected
3. Over-adorned
4. Fine-spun
5. Unnatural
6. Senseless.

The repetitions, or fine turns, are fourteen in number, viz.

I. *Anaphora*, which begins sentences or verses alike ; as,

“ Pleasure, immortal Queen, of noble souls,

“ Pleasure, whom human statue ne'er countrouls ;

“ Pleasure, to thee I dedicate my time, &c.”

II. *Epistrophe*, concludes sentences or verses alike; as, *What troubles come from war? fly war! shun war!*

III. *Symplœce*, implies connection; as, *The dog doth fight, the dog hath cause to fight.*

IV. *Epixeuxis*, repeats a word twice; as, *Worthy, worthy man; sweet, sweet girl.*

V. *Anadiplosis*, or reduplication; is when the last word of a clause or line, begins another clause or line; as, *Shun women, women will be your ruin.*

VI. *Epanalepsis*, is an ending like the beginning; as, *Wealth makes friends, for friends will follow wealth.*

VII. *Epanados*, inverts its object; as, *Meat is for the belly, not the belly for meat.*

VIII. *Ploce*, repeats the name for the character; as, *He's a perfect Nero; that is, He's a monster of cruelty.*

IX. *Polyptoton*, implies a variety of cases; as, *Join hand to hand, and foot to foot.*

X. *Antanaclassis*, hides two senses in one word; as, *If you'll fight, FIGHT.*

XI. *Paronomasia*, differs in sense, but jingles in sound; as, *They are not friends, but fiends.*

XII. *Paregmenon*, recites words from derivation; as, *The greatest Tragedy that ever was tragedised by any Company of Tragedians.*

XIII. *Homoisteleuton*, is a kind of rhyming upon words; as, *I'll neither fight, or write.*

XIV. *Synonymia*, is a putting together words of a like signification; as, *Eternal, endless, immortal, never ceasing, &c.*

The lesser repetitions are eight in number, viz.

1. *Antimetabole*, or *Commutation*, is the mentioning one thing to enforce the beauty of another;

PRONUNCIATION. 31

other; as, *A Picture is a Poem, addressed to the Eyes.*

2. *Paradiastole*, or contradistinction; as, *I did not overtake, but I overwhelmed him.*

3. *Parechesis*, or repetition of syllables; as, *Mis-fortune, MIS-conduct, MIS-chance, and MIS-take.*

4. *Epimone*, is the persisting in the same words, for greater energy.

5. *Mesarchia*, is when the word that begins a sentence, is repeated in the middle.

6. *Mesoteleuton*, is when the middle and end are alike.

7. *Mesodiplosis*, is the doubling or repeating a word in the middle, of two sentences.

8. *Tautoles*, is a frequent repetition of the same word.

PRONUNCIATION.

PRONUNCIATION is the life of Rhetoric; it consists of voice and action.

The voice should be *full, clear, easy, distinct, and flexible*. A particular stress ought to be laid on emphatical words, and the accent placed on the proper syllable. Care must be taken to avoid an *invariable uniform tone of voice* on the one hand, as well as *canting* on the other. To *cant*, or *chant*, is to lay an accent and emphasis where there is none, or to raise and fall the voice unnaturally, somewhat like *singing*; than which nothing can be more disagreeable in a reader or speaker. In a word, the voice should agree with the nature and style of the discourse, and vary as the subject varies;

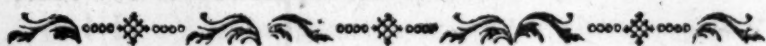
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varies; in *argument*, plain and distinct; in *confutation*, severe; in *illustration*, strong and lively. It must likewise be adapted to the different passions of *anger*, *pity*, *love*, *joy*, *grief*, &c. as occasion requires.

The action or gesture should be

V A R I O U S,
M O D E R A T E,
E A S Y,
D E C E N T.

The head should be erect; the countenance expresses the passions; and the hands must be employed as interpreters to every sentence.



SELECT EXAMPLES;

O R,

ELEGANT ORATIONS.

The SPEECH of PACUVIUS, of CAPUA,
to his Son PEROLLA, to prevent the *Assas-*
sination of HANNIBAL, the Carthaginian
General.

“ I Pray and conjure you, my Son, by all the
“ most sacred laws of nature and blood,
“ not to attempt before your father’s eyes, an ac-
“ tion

“ tion as criminal in itself, as it will be fatal to
 “ you in its consequences.

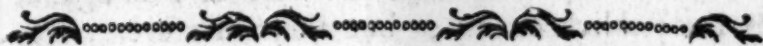
“ It is but a few minutes since we bound our-
 “ selves by the most solemn oaths that we gave
 “ *Hannibal* the most holy testimonies of an invio-
 “ lable friendship; and shall we, when we are
 “ scarce risen from the entertainment, arm that
 “ very hand against him, which we presented to
 “ him as a pledge of fidelity.

“ That table, where the Gods preside who
 “ maintain the laws of hospitality, to which you
 “ were admitted by a particular favour, of which
 “ only two *Capuans* had a share; do you leave
 “ that sacred table with no other view, but to de-
 “ file it the next moment with the blood of your
 “ inviter? Alas! since I have prevailed with *Han-*
 “ *nibal* to pardon my son, is it possible that I can-
 “ not prevail with my son to pardon *Hannibal*?—
 “ But let us have no regard for those things which
 “ are most sacred among men; let us violate, at
 “ one and the same time, *faith, religion, and*
 “ *piety*; let us perpetrate the blackest action, pro-
 “ vided our destruction be not infallibly annexed
 “ to our crime. Do you alone pretend to attack
 “ *Hannibal*? But to what end? Do you imagine
 “ that the multitude of freemen and slaves who
 “ surround him; all those eyes that are constantly
 “ fixed upon him in order to secure him from
 “ danger; so many hands always ready to defend
 “ him, would be blasted and immoveable the mo-
 “ ment you make this mad attempt? Nay, will
 “ you be able to bear only the *looks* of *Hannibal*,
 “ those formidable looks, which, whole armies
 “ cannot bear, and which make the *Romans* them-
 “ selves tremble? And suppose he were deprived
 “ of all other assistance, will you have the bold-
 “ ness.

“ nefs to ſtrike me too, when I protect him with
 “ my body, and place myſelf between him and
 “ your ſword? For I declare that you cannot come
 “ at *him*, without ſtabbing *me*.—Soften your re-
 “ ſentments, my Son, this very inſtant; and
 “ don’t reſolve to periſh in ſo ill-concerted an en-
 “ terprize.”

*An Extraẽt from CICERO’s SPEECH in
 Favour of MILO, where he imputes the
 Death of CLODIUS, to the Vengeance of
 the Gods.*

“ **I** Call to witneſs and implore you, holy hills
 “ of *Alba*, which *Clodius* has profaned!
 “ venerable woods, which he has cut down! ſa-
 “ cred altars, the band of our union, and ancient
 “ as *Rome* itſelf, upon the ruins of which that
 “ abandoned wretch had raiſed thoſe enormous
 “ piles of building!—Your religion violated,
 “ your worſhip aboliſhed, your myſteries polluted,
 “ your Gods treated outrageouſly, have at length
 “ diſplayed their power and vengeance. And
 “ thou, divine *Jupiter Latialis*, whoſe lakes and
 “ woods he had ſo often deſiled with all manner of
 “ crimes and impurities, thou haſt at laſt, from
 “ the ſummit of thy lofty hill, looked down upon
 “ this wicked wretch, in order to puniſh him. It
 “ is to thee, and before thine eyes; it is to thee
 “ that a ſlow but juſt vengeance has ſacrificed this
 “ victim, whoſe blood was thy due.”



The THIRD OLYNTHIAN of
DEMOSTHENES.

The ARGUMENT.

The Athenians having sent Succours to the Olynthians, and gain'd some little Advantage in the Prosecution of the War, the whole City was full of Rejoicing, and the Orators excited the People to take immediate Revenge on Philip. But Demosthenes, who justly fear'd, lest this Confidence in the present Success of their Arms, as if they had obtained a complete Victory over the Enemy, should induce them to neglect making any farther Provision for the safety of the Olynthians, endeavours, in this Oration, to restrain their Arrogance, and to convince them, it was not a Time to think of being revenged on Philip, but to provide effectually for the Security of their Allies.

The Orator here mentions the Affair of the Theatrical Money with more Freedom than in the two former Orations, and openly demands an Abrogation of the Law, which made it Capital to propose restoring it to its original Uses. He exhorts the Athenians to serve personally in the war, and to emulate the glorious Actions of their Ancestors. He likewise inveighs against the Misconduct of the Magistrates, and the Effeminacy of the People.

“ **W**HEN I compare, Athenians, the speeches
“ of some amongst us with their Actions,
“ I am at a loss to reconcile what I see with what
“ I hear.

“ Their

“ Their protestations are full of zeal against
 “ the publick enemy; but their measures are so
 “ inconsistent, that all their professions become
 “ suspected.

“ By confounding you with variety of projects,
 “ they perplex your resolutions, and lead you
 “ from executing what is in your power, by
 “ engaging you in schemes not reducible to practice.

“ ’Tis true, there was a time when we were
 “ powerful enough, not only to defend our own
 “ borders, and protect our allies, but even to invade *Philip* in his own dominions.

“ Yes, *Athenians*, there was such a juncture;
 “ I remember it well; but by neglect of proper
 “ opportunities, we are no longer in a situation
 “ to be invaders; it will be well for us if we
 “ can provide for our own defence, and that of
 “ our allies.

“ This is the present point to be settled; we
 “ can look no farther, as circumstances now
 “ stand; it is in vain to form projects of greater
 “ consequence. In the end we may hope to humble our enemy; but in order to arrive at a happy end, we must fix a wise beginning.

“ Never did any conjuncture require so much
 “ prudence as this: However, I should not despair
 “ of seasonable remedies, had I the art to prevail
 “ with you to be unanimous in right measures.
 “ The opportunities, which have so frequently
 “ escaped us, have not been lost thro’ ignorance,
 “ or want of judgment, but thro’ negligence or
 “ treachery.

“ If I assume at this time a more than ordinary
 “ liberty of speech, I conjure you to suffer patiently those truths, which have no other end but
 “ your

“ your own good: You have too many reasons
“ to be sensible how much you have suffered by
“ hearkening to sycophants. I shall therefore be
“ plain in laying before you the grounds of past
“ miscarriages, in order to correct you in your
“ future conduct.

“ You may remember, (for it is not above three
“ or four years since) we had the news of *Philip's*
“ laying siege to the fortrefs of *Herea* in *Thrace*;
“ it was, as I think, in *October* we received this
“ intelligence. We voted an immediate supply of
“ threescore Talents ; forty Men of War were
“ ordered to sea ; and so zealous were we, that,
“ preferring the necessities of state to our very
“ laws, our citizens above the age of forty years
“ were commanded to serve. What followed ?
“ a whole year was spent idly, without any thing
“ done ; and it was but in the third month of the
“ following year, a little after the celebration of
“ the feast of *Ceres*, that *Charidemus* set sail, fur-
“ nished with no more than five talents, and ten
“ gallies not half manned.

“ A rumour was spread that *Philip* was sick ;
“ that rumour was followed by another, that
“ *Philip* was dead. Thus, as if all danger died
“ with him, you dropped your preparations.
“ Then, then was your time to push, and be ac-
“ tive ; then, then was your time to secure your-
“ selves, and confound him at once. Had your
“ resolutions, taken with so much heat, been as
“ warmly seconded by action, you had then been
“ as terrible to *Philip*, as *Philip*, recovered, is
“ now to you.

“ To what purpose at this time are these re-
 “ flections? What is done cannot be undone.

" But, by your leave, *Athenians*, tho' past mo-
D " ments

“ments are not to be recalled, past errors may be
 “repeated. Have we not now a fresh provocation
 “for war? Let the memory of oversights, by
 “which you have suffered so much, instruct you
 “to be more vigilant in the present danger. If
 “the *Olynthians* are not instantly succoured, and
 “with your utmost efforts; you become assistants
 “to *Philip*, and serve him more effectually than
 “he can help himself!

“The strength of that Commonwealth was
 “once sufficient alone to curb and keep that aspi-
 “ring Monarch within bounds; neither durst
 “*Philip* attack the *Olynthians*, nor the *Olynthians*,
 “*Philip*; so equal was the balance of power be-
 “tween them. We joined them, and it was no
 “small mortification to *Philip*, to see at his very
 “gates a republick, by being confederated with
 “us, not only able to thwart all his ambitious de-
 “signs, but even to carry the war into the very
 “bowels of his own kingdom. So exorbitant
 “his power was grown, that there was nothing
 “left for us to wish, but to see him embroiled
 “with his neighbours. Fortune has seconded
 “our wishes: what then have we to do but to
 “second our fortune, by sending a quick and pow-
 “erful assistance to these people thus happily en-
 “gaged by Providence for our sakes? Should we
 “neglect an opportunity so seasonable, and of
 “such importance, we shall not only be covered
 “with confusion and reproach, but exposed to
 “a long chain of inevitable evils from the con-
 “queror, especially considering the disposition of
 “the *Thebans*, ready to catch at any occasion to
 “hurt us; and the inability of our friends the
 “*Phoceans*, drained by a long War, to assist us.

“What

“ What way then, to put a stop to the tor-
 “ rent? Or to prevent the conqueror from turn-
 “ ing his whole force against *Athens* itself? The
 “ man who is for deferring his duty till then, had
 “ rather see war and desolation in his own coun-
 “ try, than hear of it in another; and scandalously
 “ beg assistance from his neighbours, than gene-
 “ rously give it. Nor can any thing be more ob-
 “ vious than that we are destined for his next
 “ prey, if we permit him to succeed in his present
 “ enterprize.

“ But you will say, Have we not already una-
 “ nimously voted to stand by the *Olynthians*? 'Tis
 “ true; but how will you do it? That is the
 “ question. Be not displeased, *Athenians*, if I
 “ should point you the way by the offering any
 “ advice disagreeable to your inclinations, or the
 “ common opinion.

“ I would have you begin by appointing a cer-
 “ tain number of legislators or commissioners to
 “ inspect your laws; not to create a confusion of
 “ more; we have already but too many; but ra-
 “ ther to repeal such as upon examination may
 “ be found prejudicial to the public. Let me
 “ speak plain—I mean those laws which dis-
 “ courage and oppress the soldiery, by appropri-
 “ ating to the maintenance of our theatre that
 “ money which ought to be applied as a provision
 “ for those, who daily venture their lives for their
 “ country.

“ When you have reformed those abuses, which
 “ gave away the bread of the soldier to citizens
 “ idle and unuseful, and which squander, in mi-
 “ micks and buffoons, what might be converted
 “ to the support of men of honour; when you
 “ have abrogated those sanguinary laws, that it

“ may be no longer dangerous to speak plain ;
“ you will not then want friends, who with freedom and sincerity, will offer such expedients, as your safety and the exigencies of state shall require. But if you are too obstinate to revoke any act once past, tho’ never so contrary to sense, and the public good ; if it shall remain a capital crime to arraign any such act, or demand the revocation, you may spare yourselves the trouble of enquiring after truth ; for who will seek to make you honest or wise by the forfeiture of his own head?—No, *Athenians*, no, you must expect no friends at that price ; the most forward and zealous of your citizens will be circumspect, or silent, when their sincerity must be fatal to themselves, without being serviceable to you, and as long as such examples can be turned only to terrify others from endeavouring your good with the same freedom.

“ Since therefore such laws there are with such dangerous penalties annexed, that honest men dare not speak plain, let the promoters of the mischief be condemned to repair it, by being obliged to run the hazard of demanding the revocation. For what freedom of speech can you expect, if, while you honour with your protection and encourage with your favour, such sycophants only as humour your fancy, and flatter your inclinations, tho’ never so contrary to your interest or your honour ; the true patriot, who has no other view but the public good, shall be suspected and impeached, and delivered up a sacrifice to the hatred and fury of the people ? Let me tell you, men of *Athens*, ’till some legal redress may be had of this grievance, the very best of your citizens, let his interest

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“ tereft be never fo powerful, will be questioned
 “ for the freedom of his advice, if he fhould be
 “ fo mad as to give it. But who will be a friend
 “ when he is fure to be treated as an enemy?

“ It is not neceffary to warn you, that votes are
 “ of no force, unlefs feconded by action: if your
 “ refolutions had the virtue to compafs what you
 “ intend, without other aid, we fhould not fee
 “ yours multiply every day as they do, and upon
 “ every occafion, with fo little effect: Nor would
 “ *Philip* be in a condition to brave and affront us
 “ in this manner. It has not happened through
 “ want of warm and feafonable votes, that we
 “ have failed to chaftife him long fince. Though
 “ action is the laft in place, and muft fucceed to
 “ deliberation, it is the firft in efficacy, as crown-
 “ ing the work; for nothing can be done with-
 “ out it.

“ Proceed then, *Athenians*, to fupport your de-
 “ liberations with action: you have heads capa-
 “ ble of advifing what is beft; You have judg-
 “ ment and experience to difcern what is right;
 “ and you have power and opportunity to execute
 “ what you determine.

“ What time fo proper for action? What oc-
 “ cafion fo happy? And when can you hope for
 “ fuch another, if this be neglected? Has not
 “ *Philip*, contrary to all treaties, insulted you in
 “ *Thrace*? Does he not at this instant ftraiten
 “ and invade your confederates, whom you have
 “ folemnly fworn to protect? Is he, not an im-
 “ placable enemy? A faithlefs ally? The ufurper
 “ of provinces to which he has no title or pre-
 “ tence? A ftranger, a barbarian, a tyrant, and
 “ indeed what not?

“ And yet, O ye immortal Gods! when we
“ shall have abandoned all things to this *Philip*;
“ when by the indifference of some, and the treach-
“ ery of others, we have as it were added force
“ and wings to his ambition, we shall yet make
“ ourselves a greater scorn to our enemies, by
“ upbraiding and loading each other with reproach.
“ Each party, though equally guilty, by their
“ divisions, of the common calamity, will be im-
“ puting the miscarriage to his neighbour, and,
“ though never so conscious, every one will be
“ excusing himself, by laying the blame on ano-
“ ther: As, after the loss of a battle, not a man
“ that fled, but accuses his companion, condemns
“ his general; and separately examined, no one
“ takes shame to himself, each shifting the com-
“ mon disgrace from one to another; but yet it
“ is certain that every individual man who gave
“ ground was equally necessary to the general
“ defeat. The man who accuses his companion,
“ might have stood firm himself had he pleased;
“ and that, which was a rout, had then been
“ victory.

“ Such is the pride and folly of parties overborn
“ and swayed by personal prejudice, sacrificing
“ the public to private resentment, and charging
“ each other with miscarriages, for which they
“ are every one equally accountable. A manager
“ for one side proposes; he is sure to be opposed
“ by a manager for the other, not gently and
“ amicably, but with heat, malice, and unbe-
“ coming reflections; let a third more moderate
“ arise; his opinion is not to be received, but as
“ he is known to be engaged in a party. What
“ good can be hoped from such a confusion of
“ councils,

“councils, directed only by prejudice or partiality
 “in defiance to sense and right reason?

“If no advice that is given is to be received,
 “but as it suits the humour of a party, or flatters
 “the distemper of the times; it is not his fault
 “who speaks honestly, but yours who resolve to
 “be deaf to all arguments that displease you. In
 “debates for the public, we are not to seek what
 “will please, but what will profit. If our wishes
 “exceed what we have means to accomplish, we
 “must contract our wishes, and confine them to
 “what is in our power. Let the Gods have your
 “prayers to grant what is out of your reach;
 “nothing is impossible to them: But we, who
 “have only human means to act by, must be
 “governed by circumstances, doing as well as we
 “can, and trusting the rest to Providence.

“Suppose now, for example, some person
 “should rise, pretending to find sufficient funds
 “for a War, without touching your appoint-
 “ments for public diversions, and thus endeavour
 “to reconcile your duty with your pleasure; with
 “what joy would you hearken to the proposal?
 “But where to find this able projector? I should be
 “glad it were possible. But that man must be a
 “fool, or a madman, or not think you much
 “better, who would persuade you to continue
 “dissipating real and solid funds in ridiculous and
 “superfluous expences, under a vain expectation
 “of imaginary ways and means, that may never
 “be found. And yet you would relish the pro-
 “posal, though never so inconsistent or incon-
 “gruous: What flatters never fails of reception;
 “every one is adding to his own deceit, and
 “overlooking the improbable and the impossible,
 “sooths

“sooths himself with any extravagance that humours his inclinations.

“In cases where necessity is not to be reconciled to pleasure, we must sacrifice pleasure to necessity, and conforming ourselves to the nature, condition, and circumstances of our affairs, act according to what we can, and not according to what we would. Thus, if it were lawful to propose to you, to employ for the service of your country those sums, which daily come into the public coffers to be idly spent, a vigorous war might be supported without any other charge or fund.

“It is beneath the spirit and bravery of *Athenians* to bear thus patiently to be insulted for want of funds necessary to support an honourable War. How is it of a piece with that fire and gallantry, with which we took arms to stop the *Corinthians*, and to punish the treachery of *Megara*? Shall we, who could resist *Greeks*, submit to be braved by a *Macedonian*, a barbarian?

“I mean no offence: I am not so rash as to run headlong upon your displeasure, and fail besides of doing you service. But sure it is the duty of every faithful and sincere lover of his country, to prefer the welfare of his fellow citizens to the desire of pleasing them. It was with this honest freedom the Commonwealth was directed by those antient and memorable patriots, who to this day are so prodigally praised, though so sparingly imitated—*Aristides*, *Nicias*, *Pericles*; and the great man whose name I bear.

“But since we have been pestered by a vile race of hypocrites and sycophants who dare not open their mouths till they have learned their
“lessons,

“ lessons, till they have servilely inquired what they
 “ shall say, and what they shall propose; what
 “ they shall vote, and in what they shall make
 “ themselves agreeable: In a word, since advices
 “ publicly given, must first be whispered by some
 “ great man or minister, and you bespeak, as it
 “ were, and prepare your own poison; how can
 “ it otherwise happen, but your debates must be
 “ corrupted, your councils ineffectual, your re-
 “ putation blasted, and disgrace accumulated
 “ upon disgrace, whilst those illustrious parasites
 “ flourish and prosper by their country's ruin?

“ Observe, I beseech you, men of *Athens*, how
 “ different this conduct appears from the practice
 “ of your ancestors: I shall be short, and alledge
 “ no instance but what is notorious: To induce
 “ you to be honest and wise, there will be no need
 “ for foreign examples; the domestick will be
 “ sufficient.

“ Your ancestors, who were friends to truth
 “ and plain dealing, detesting flattery and servile
 “ compliance; your ancestors, I say, by unani-
 “ mous consent, continued arbiters of all *Greece*
 “ for the space of forty-five years without inter-
 “ ruption; a public fund of no less than ten thou-
 “ sand talents was ready for any emergency:
 “ They exercised over the Kings of *Macedon* that
 “ authority which is due to barbarians; obtained
 “ both by sea and land in their own persons fre-
 “ quent and signal victories; and by their noble
 “ exploits transmitted to posterity an immortal
 “ memory of their virtue, superior to the rest of
 “ mankind, and above the reach of malice or de-
 “ traction.

“ Such were your ancestors in respect to their
 “ figure abroad, and in regard to all *Greece* in
 “ general.

“ general. Let us now consider these great men
 “ in their private capacities, and their particular
 “ station in *Athens* alone.

“ It is to them we owe that great number of
 “ public edifices, by which the city of *Athens*
 “ exceeds all the rest of the world in beauty and
 “ magnificence. It is to them we owe so many
 “ stately temples so richly embellished ; but above
 “ all adorned with the spoils of vanquished ene-
 “ mies, bearing an eternal record of their immor-
 “ tal virtue. But visit their own private habita-
 “ tions, visit the houses of *Aristides*, *Miltiades*,
 “ or any other of those patriots of antiquity ; you
 “ will find nothing, not the least mark or orna-
 “ ment to distinguish them from the meanest of
 “ their next neighbours. They meddled not in
 “ government to enrich themselves but the pub-
 “ lic ; they had no scheme, or ambition, but for
 “ the public ; nor knew any interest but the pub-
 “ lic. It was by a close and steady application to
 “ the general good of their country, by an ex-
 “ emplary piety towards the immortal Gods, by
 “ a strict faith and religious honesty between man
 “ and man, and a moderation always uniform
 “ and of a piece, they established that reputation
 “ which remains to this day, and will last to utmost
 “ posterity.

“ Such, O men of *Athens* ! were your ances-
 “ tors, so glorious in the eye of the world, so
 “ bountiful and munificent to their country, so
 “ sparing, so modest, so self-denying to them-
 “ selves. What resemblance can we find in the
 “ present generation to those great men ? How
 “ much unlike ! What a provoking reflection !
 “ But though much might be said, I shall observe
 “ only this—

“ That

“ That at a time when your ancient competi-
 “ tors have left you a clear stage ; when the *Lace-*
 “ *demonians* are disabled ; the *Thebans* employed in
 “ troubles of their own ; when no other state
 “ whatever is in a condition to rival or molest you ;
 “ in short, when you are at full Liberty ; when you
 “ have the opportunity and the power to become
 “ once more sole arbiters of *Greece* ; you permit
 “ patiently whole provinces to be wrested from
 “ you : you lavish the publick money to scanda-
 “ lous and obscure uses : you suffer your allies to
 “ perish in time of peace, whom you preserved in
 “ time of war ; and, to sum up all, you your-
 “ selves, by your mercenary court, and servile
 “ resignation to the will and pleasure of designing,
 “ insidious leaders, abet, encourage, and strengthen
 “ the most dangerous and formidable of your ene-
 “ memies.

“ Yes, *Athenians*, I repeat it, you yourselves
 “ are the contrivers of your own ruin : Lives there
 “ a man that has confidence to deny it ; let him
 “ arise, and assign, if he can, any other cause of the
 “ success and prosperity of *Philip*.

“ But you reply, What *Athens* may have lost in
 “ reputation abroad, she has gained in splendor at
 “ home. Was there a greater appearance of
 “ prosperity, a greater face of plenty ? Is not the
 “ city enlarged ? Are not the streets better paved ?
 “ houses repaired and beautified ?—Away with
 “ such trifles ; shall I be paid with such counters ?
 “ An old square new vamped up ! A fountain !
 “ An aqueduct ! Are these acquisitions to brag
 “ of ?

“ Cast your eye on the magistrates, under
 “ whose ministry you boast these precious im-
 “ provements. Behold the despicable creature
 “ raised

“ raised all at once from dirt to opulence, from
 “ the lowest obscurity to the highest honours.
 “ Have not some of these upstarts built private
 “ houses, and seats, vying with the most sumptu-
 “ ous of our public palaces? And how have their
 “ fortunes and their power increased, but as the
 “ Commonwealth has been ruined and impover-
 “ ished?

“ To what are we to impute these disorders?
 “ And to what cause assign the decay of a state so
 “ powerful and flourishing in past times? The
 “ reason is plain: the servant is now become the
 “ master. The magistrate was then subservient
 “ to the people; punishments and rewards were pro-
 “ perties of the people; all honours, dignities, and
 “ preferments were disposed of by the voice and
 “ favour of the people: But the magistrate now has
 “ usurped the right of the people, and exercises an
 “ arbitrary authority over his ancient and natural
 “ Lord.

“ You, miserable people, the mean while,
 “ without money, without friends, the supports
 “ of power, from being the ruler, are become the
 “ servant; from being the master, the dependant:
 “ happy that these governors, into whose hands
 “ you have thus resigned your own power, are so
 “ good and so gracious as to continue your poor
 “ allowance to see plays.

“ Altho’ this pitiful provision was originally an
 “ establishment of your own, you are as thank-
 “ ful, as well pleased and as acknowledging, as
 “ if these creatures of your own making were
 “ your real benefactors, and as if the obligation
 “ was derived from their bounty, and not from
 “ your own institution.

“ It

" It is by means of this implicit trust, this absolute resignation and deference, that these cunning imposers have by little and little worked themselves into arbitrary power, undermined your liberties, and prepared you insensibly for slavery. Neither is it in nature, *Athenians*, that from men of such vicious and selfish principles any generous and noble design can be expected: There can be no better rule to judge of a man, than by his ordinary occupations, and common course in private life.

" I should not be surprized, if I incurred your displeasure by my frankness; nor if, by seeking to open your eyes, I should be treated more like an enemy than those who blind and abuse you: I know very well, you are seldom in humour to suffer bold truths, and am rather surprized at this unusual attention, by which I am encouraged to proceed.

" Believe me, *Athenians*, if recovering from this lethargy, you would assume the antient freedom and spirit of your fathers; if you would be your own soldiers, and your own commanders, confiding no longer your affairs in foreign or mercenary hands; if you would charge yourselves with your own defence, employing abroad for the public, what you waste in unprofitable pleasures at home, the world might once more behold you making a figure worthy of *Athenians*.

" Of what benefit, of what real advantage to you is that wretched subsistence, with which you are so poorly contented? What is it but a mere encouragement for idleness? Too little to satisfy, and but just enough to prevent a more honest industry. Like the slender diet

“ allowed to the sick, which neither contributes
 “ to health nor strength, and but barely serves to
 “ keep together a miserable life.

“ You would have us then (say you) do
 “ service in our armies, in our own persons ; and
 “ for so doing you would have the pensions we
 “ receive in time of peace, accepted as pay in time
 “ of war. Is it thus we are to understand you?

“ Yes, *Athenians*, 'tis my plain meaning. I
 “ would make it a standing rule, that no person,
 “ great or little, should be the better for the pub-
 “ lic money, who should grudge to employ it for
 “ the public service. Are we in peace? The
 “ public is charged with your subsistence: Are
 “ we in war, or under a necessity, as at this time,
 “ to enter into a war? Let your gratitude oblige
 “ you to accept as pay, in defence of your bene-
 “ factors, what you receive in peace as mere
 “ bounty. Are there, who, taking the benefit of
 “ the law, would excuse themselves by pleading
 “ their age? Their age, however, hinders them
 “ not from eating the bread of the Commonwealth.
 “ Let then the claim of him, who would shun the
 “ service, be given over and above to him, who is
 “ willing, in what he can to serve his country.

“ Thus, without any innovation, without al-
 “ tering or abolishing any thing but pernicious
 “ novelties, introduced for the encouragement of
 “ sloth and idleness ; by converting only for the
 “ future the same funds to the use of the service-
 “ able, which are spent at present upon the un-
 “ profitable; you may be well served in your ar-
 “ mies, your troops regularly paid, justice duly
 “ administered, the public revenues reformed and
 “ increased, and every member of the Common-
 “ wealth rendered useful to his country, accord-
 “ ing

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“ ing to his age and ability, without any further
 “ burthen to the state.

“ To conclude: What I insist upon is no more
 “ than this. That the wretch, who, during
 “ times of danger, is not ashamed to linger at
 “ home, and chuses to lead a lazy, sauntering,
 “ unprofitable life, canvassing the actions of others,
 “ questioning and inquiring after news, under
 “ what foreign general, and with what troops of
 “ mercenaries such and such a battle was fought,
 “ should no longer be permitted to eat the bread
 “ of the diligent and laborious. For it is thus to a
 “ tittle these domestic loiterers spend and waste
 “ their miserable hours.

“ When I named foreigners, it was not to re-
 “ flect upon those men, who perform for you
 “ that duty, which you ought to perform for
 “ yourselves: But to provoke you, if possible,
 “ not to resign to strangers those opportunities of
 “ gaining your esteem, which might be made use
 “ of to entitle you to theirs: nor to renounce and
 “ abandon, as you do, that reputation which you
 “ inherited from your ancestors, and was pur-
 “ chased for you with so much toil, hazard and
 “ glory.

“ This, O men of *Athens*, is what my duty
 “ prompted me to represent to you on this occa-
 “ sion. May the Gods inspire you to determine
 “ upon such measures as may be most expedient
 “ for the particular and general good of our coun-
 “ try!”



An Account of DEMOSTHENES.

“ *DEMOSTHENES* had the misfortune
 “ to lose his father when he was but seven
 “ years old, and as he was left in the hands of
 “ selfish mercenary guardians, but little care was
 “ taken of his education: however, he had an
 “ excellent genius, and after he came to the years
 “ of discretion, laid hold on every opportunity to
 “ improve it.

“ But, notwithstanding his fine genius, nature
 “ seems not to have designed him for an orator.
 “ For besides his tender constitution, short breath,
 “ and faint voice, he had a natural impediment
 “ in his speech: yet in spite of all these disadvan-
 “ tages, the honours that were heaped on *Callis-*
 “ *tratus*, in a cause that he pleaded at *Athens*, and
 “ the surprizing power which he found eloquence
 “ had over the minds of the people, determined
 “ him to pursue that study.

“ He first applied himself to *Isocrates*, and after
 “ that to *Isæus*; but *Plato* is said to have contri-
 “ buted most towards forming this great orator.
 “ And indeed, we plainly see the noble and sub-
 “ lime style of the master in the writings of the
 “ pupil.

“ His first essay of eloquence was against his
 “ guardians, whom he obliged to restore part of
 “ his fortune. After that he attempted to speak
 “ before the people, but acquitted himself so ill
 “ that

“ that he was hissed by the whole audience, and
 “ went home very much dejected. One of his
 “ hearers however, who discovered an excellent
 “ genius in the midst of his faults, advised him
 “ not to abandon the profession, but try a second
 “ time: which he also did, though with no bet-
 “ ter success than before, and was going home
 “ with downcast eyes, and full of confusion, when
 “ he met with his friend *Satyrus*, who was one
 “ of the best actors of the age. *Satyrus* being in-
 “ formed of the matter, told *Demosthenes* that his
 “ case was not so bad as he imagined, and desired
 “ that he would repeat some verses to him out of
 “ *Euripides*, or *Sophocles*, which he accordingly
 “ did. *Satyrus* repeated them after him, and by
 “ the tone, voice, gesture, and vivacity, with
 “ which he spoke them, gave them quite another
 “ grace.

“ *Demosthenes* from hence understood where his
 “ imperfections lay. He perceived that the same
 “ verses, by a graceful pronunciation, had a quite
 “ different effect; and from that day applied him-
 “ self earnestly to the attainment of it.

“ The pains he took to correct the natural
 “ impediments of his speech, and the success he
 “ met with, amount almost to a demonstration,
 “ that indefatigable industry will surmount all dif-
 “ ficulties. He stammered to that degree, that
 “ he could not even pronounce many letters
 “ in the alphabet, and among others, that
 “ which began the name of the art he studied,
 “ and his breath was so short, that he could not
 “ utter a whole period without stopping. To re-
 “ move these obstacles, he used to put pebbles into
 “ his mouth, and then repeat several verses one
 “ after another, without taking breath, and that

“ even when he was walking up steep hills and
 “ craggy places; and this practice he followed
 “ till he could pronounce without the least hesi-
 “ tation, and speak the longest period without
 “ taking breath. But besides all this, he used to
 “ speak his orations on the sea shore, when the
 “ waves were boisterous, in order to prepare him-
 “ self for the noise and uproar of the people; and
 “ to adjust his action and render that agreeable, he
 “ had a large glass made, before which he used to
 “ declaim ere he went to speak in public. Nor
 “ was his application in other respects less re-
 “ markable. He had a closet under ground,
 “ that he might be free from any disturbance.
 “ There he shut himself up for months together,
 “ and had half his head shaved, on purpose that
 “ he might be kept from going abroad. It was
 “ there he composed those excellent harangues,
 “ which his enemies said smelt of the oil, in or-
 “ der to insinuate, that they were too much la-
 “ boured. ’Tis very plain, replied he, from the
 “ ill reception yours have met with that they did
 “ not cost you so much trouble. He accustomed
 “ himself to rise very early in the morning,
 “ and was so careful to improve his language,
 “ that he transcribed *Thucydides’s* history no less
 “ than eight times with his own hands, in order
 “ to become master of his style. But nothing
 “ can give the reader a greater idea of the merit
 “ of *Demosthenes*, than the testimony which we
 “ have from his antagonist *Æschines*. *Demosthe-*
 “ *nes* was intrusted by the people of *Athens* with
 “ the care of repairing their walls, which he exe-
 “ cuted with great integrity and honour, and
 “ contributed part of his own fortune towards it;
 “ in consideration of which *Ctesiphon* decreed him

“ a crown of gold, and proposed its being pre-
 “ sented in the open Theatre in a general assem-
 “ bly of the people, and that the herald should
 “ proclaim it as a reward for his zeal and probity.
 “ *Æschines* accused *Ctesiphon* of having violated the
 “ laws by that decree, which *Demosthenes* of
 “ course must defend. This extraordinary con-
 “ test raised the curiosity of all *Greeks*, and people
 “ flocked from all parts to hear those famous
 “ Orators who had a personal enmity to each
 “ other. *Æschines* lost his cause, and was ba-
 “ nished for his rash accusation; after this he
 “ opened a school of eloquence at *Rhodes*, which
 “ maintained its glory for several ages. He began
 “ his lectures with two orations which had oc-
 “ casioned his banishment. Great applause was
 “ given to his, but when that of *Demosthenes* was
 “ read, the acclamations were redoubled. On
 “ which occasion *Æschines* addressed himself to the
 “ audience in the following manner. *If you are*
 “ *so charmed with a bare rehearsal of this oration,*
 “ *what would you have been had you heard him deliver*
 “ *it himself with all his fire and force.* This gene-
 “ rous commendation of *Demosthenes*, who was
 “ his rival, raised in the people a great idea of
 “ the candor and merit of *Æschines*.

CICERO's ORATION for LIGARIUS.

The ARGUMENT.

Quintus Ligarius, a Roman Citizen, was sent into Africa with Caius Confidius. When Confidius left the Province, Ligarius was made Governor contrary to his Inclination. In the mean Time the Civil War broke out between Cæsar and Pompey; Attius Varus was sent by the latter to take Possession of Africa. Soon after, while Ligarius continued in Africa, the Tubero's, Father and Son, were sent into that Province by the Senate, on the account of Forage; but were refused Admittance by Ligarius and Varus, nor would they suffer the Son who was sick to be put on Shore. Upon this Tubero went into Macedonia, and not only sided with Pompey, but took up Arms against Cæsar, and followed him to the Alexandrian and African Wars. After these Commotions were ended, and Cæsar had pardoned many, the two Brothers of Ligarius, his Uncle, T. Brocchus, C. Pansa and other Relations and Friends, often besought Cæsar to pardon Ligarius; which when Q. Tubero the Son had Notice of, he could not forgive the Injury he formerly received; and tho' his own Father had been pardoned for the like Fault, yet he determined to accuse Ligarius in the Forum before Cæsar, which occasioned the following Oration in his Defence.

“ NEW,

“ NEW, and hitherto unheard of, O *Cæsar*,
 “ is the accusation, which my kinsman
 “ *Tubero* has brought before you, *that Quintus*
 “ *Ligarius has been in Africa: And Caius Panfa,*
 “ *a man of no common genius, depending upon your*
 “ *friendship, has been so rash as to own it.* For
 “ this reason I am at a loss how to behave; for I
 “ came prepared to solicit pardon for an unhappy
 “ man, intending to take advantage of your ig-
 “ norance of this matter, upon a supposition that
 “ you knew nothing of it yourself, nor had been
 “ informed of it by any other person. But since
 “ our adversary’s diligence has discovered this
 “ mighty secret, the best way, in my opinion, is
 “ to confess it: Especially, as my very good
 “ friend *Caius Panfa*’s information has not left it
 “ in our power to do otherwise. We shall there-
 “ fore omit entering into a contest about this
 “ affair, but direct our whole pleading to your
 “ clemency, by which so many have been saved,
 “ who though you knew them to be criminal,
 “ have had a share in your indulgence. You
 “ have therefore an advantage, *Tubero*, which is
 “ most to be wished for, by any prosecutor, *the*
 “ *accused person pleading guilty*, but pleading at the
 “ same time, that his guilt is no greater, *Tubero*,
 “ than yours, nor than that of your praise-worthy
 “ Father. It is therefore necessary, that you
 “ should own yourselves to be criminals, before
 “ you can convict *Ligarius* of any fault.

“ *Quintus Ligarius*, before there was any ap-
 “ prehension of a war, was sent as deputy *Pro-*
 “ *consul*, under *Caius Considius* into *Africa*, in
 “ which office his behaviour met with such appro-
 “ bation from our countrymen and allies, that
 “ when *Considius* was about to quit the province,
 “ he

" he had no other way left to please all parties
 " than by putting the government into his hands.
 " *Quintus Ligarius* refused the dignity for some
 " time, but at length was forced to accept of it
 " contrary to his inclination. While peace con-
 " tinued, he governed in such a manner as ren-
 " dered his integrity and honour most grateful to
 " his countrymen and allies. A war was kindled
 " so suddenly, that in *Africa* they heard of its
 " effects sooner than of any preparations for it.
 " When they knew it, they began to seek out for
 " a general, partly from an inconsiderate ardour,
 " partly from a blind fear, first consulting their
 " own safety, afterwards their inclination; for
 " *Ligarius*, intending to return home, and being
 " very desirous to see his friends, had laid aside
 " all public business. In the mean time *Publius*
 " *Attius Varus*, who as *Prætor*, presided over
 " *Africa*, came to *Utica*. Immediately he was
 " surrounded with a concourse of people, and with
 " no common eagerness assumed the command,
 " if that can be called a command, which was
 " conferred on a private man by the clamour of
 " an ignorant multitude, without any public
 " consultation. Thus *Ligarius*, who was de-
 " sirous to shun all business of that kind, gained
 " a little respite, upon the arrival of *Varus*.

" Hitherto, *Caius Cæsar*, *Ligarius* is free from
 " all blame; for when he left *Rome* there was no
 " war, nor the least suspicion of any such thing.
 " He went as deputy Proconsul in time of peace,
 " and governed a very peaceable province in such
 " a manner, that he might have wished for its
 " continuance. His departure certainly could
 " not give you any offence; should his stay do it?
 " much less. For as there was no ill design in
 " his

“ his departure, so his stay was owing to an honourable necessity. These two periods therefore are certainly blameless: His voyage into *Africa*, and his acceptance of the administration at the earnest request of the province.

“ The third period is his stay in *Africa* after the arrival of *Varus*, and if this be criminal, it is a crime of necessity, not of choice. If there had been any possibility of getting away from thence, would he have preferred *Utica* to *Rome*, *Publius Attius* to his own most affectionate brothers, or have chosen to live with strangers rather than with his own relations? When the voyage itself was full of regret and anxiety on account of his incredible affection to his brothers, could he be easy while he was separated from them by civil discord?

“ As yet, O *Cæsar*, *Quintus Ligarius* has discovered no sign of disaffection to your person; and beg you would observe with what sincerity I plead his cause, when I am going to betray my own. O wonderful clemency, which deserves to be embellished with all the decorations that oratory, eloquence, learning, and public monuments can bestow! *Marcus Cicero* pleads before you, that there was not the same unfriendly disposition in another which he acknowledges to have been in himself; and at the same time, he neither dreads your secret thoughts, nor is apprehensive that any prejudice will arise from what he shall say in another's defence. You see how undaunted I am, and how the light of your goodness dawns upon me while I am pleading before you. And I wish I could raise my voice so high that every *Roman* citizen might hear me on this subject.

“ The

" The war, O *Cæsar*, had not only broke out,
 " but was almost brought to a period, when I,
 " altogether unconstrained, and of my own choice
 " and free-will took up arms against you. But
 " before whom do I speak this? even before him,
 " who, though he knew it, and before he had
 " seen me, restored me to the republic, who wrote
 " me letters out of *Egypt*, that I might continue
 " in the same dignity which I enjoyed before :
 " who, though he commanded the whole *Roman*
 " empire himself, suffered me to bear the title of
 " *Imperator* : From whom a message was sent by
 " this very *Caius Pansa*, which allowed me
 " to retain the lawreled ensigns of the Consular
 " state as long as I thought convenient : Who
 " did not think he had gained me a compleat
 " pardon without restoring me to all my former
 " honours.

" Observe, *Tubero*, I beseech you how ready
 " I am to confess my own errors ; yet dare not
 " own *Ligarius* to be guilty. For I declare these
 " things relating to my own conduct, that *Tubero*
 " may not take it amiss when I charge him with
 " the like mistakes. He is a person whose indus-
 " try and reputation I am willing to promote,
 " either because he is a near kinsman, or because
 " I take delight in his genius and studies, or because
 " I may reap some advantage from the fame of a
 " young relation. But what I desire to know is,
 " the person who esteems it a crime that *Ligarius*
 " has been in *Africa* ? Even the very man that
 " wanted to be there himself, and who complains
 " that he was prevented by *Ligarius*, and who
 " certainly opposed *Cæsar* with an armed force.
 " For what, *Tubero*, was thy sword drawn in
 " the *Pharsalian* army? To whose breast was
 " thy

"thy weapon directed? What was the intention
 "of thy appearing in arms? What did thy spirit
 "meditate? Thy eyes? Thy hands? The ardor
 "of thy Mind? What didst thou long for?
 "What didst thou wish?—But I have gone too
 "far, the young man seems to be shocked.—I
 "will return to my own case. I myself was in
 "the same army. And what, *Tubero*, was our
 "aim but to gain the same power over *Cæsar* as
 "he now has over us? Shall they then, O *Cæsar*,
 "who have escaped with impunity, which reflects
 "the highest honour on your clemency, by their
 "speeches excite you to cruelty? In this affair
 "then, *Tubero*, you have discovered a want of pru-
 "dence, but your father much more, who, tho'
 "a man of great parts and learning, did not
 "understand the nature of this cause: for if he
 "had, he would have directed you to have prose-
 "cuted it in any other manner than this. Do you
 "impeach a man that owns the charge? That is
 "not all, you accuse one who has a better, or ac-
 "cording to your own confession, as good a cause
 "as your own. What I mention is not only
 "astonishing, but monstrous: The design of this
 "accusation is not that *Quintus Ligarius* should be
 "convicted, but put to death: Did any *Roman*
 "citizen ever act in this manner besides thyself?
 "Such customs are foreign, and belong to the un-
 "thinking *Greeks* or savage *Barbarians*, whose re-
 "sentment commonly terminates in blood. What
 "other tendency can this prosecution have? To
 "drive him from *Rome*? From his own home?
 "From living with his excellent brothers, his un-
 "cle *Titus Brocchius*, his son, his cousin, and with
 "me? To banish him from his native country?
 "Can he be more destitute of these advantages
 F " than

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“ than he is ? Is he not already kept out of *Italy* ?
 “ Already an exile ? It cannot therefore be your
 “ intention to deprive him of his country, which
 “ he is now absent from, but his life, no man
 “ ever carried on such a prosecution even before
 “ that dictator who put all to death whom he
 “ hated. He needed no formality of law to take
 “ away men’s lives, but set a price upon their
 “ heads. A cruelty which was some years after
 “ abolished, by the very man whom you now de-
 “ sire to be cruel.

“ But perhaps, *Tubero*, you may say, this is more
 “ than I plead for ; truly I believe it is ; for I
 “ know yourself, your father, your family, and
 “ your descent. I know the studies of your an-
 “ cestors, and all your family, and am fully ac-
 “ quainted with their virtues, humanity and learn-
 “ ing, in many even the most useful arts.

“ And therefore I am convinced you are not of
 “ a blood-thirsty disposition.

“ But you do not consider the tendency of
 “ your prosecution : for as you are not content
 “ with the punishment *Ligarius* already under-
 “ goes, what greater can be inflicted but death ?
 “ If he is in exile, as he really is, what more can
 “ you require ? That he may not be pardoned ?
 “ This indeed is much more bitter, much more
 “ severe. Will you then endeavour to hinder the
 “ effects of our prayers and tears, while we pro-
 “ trate ourselves before him, not relying so much
 “ on our own intercession as on his humanity !
 “ Wilt thou then break in upon our weeping,
 “ and prevent us from lying at his feet with the
 “ voice of supplications ?

“ If, when we did this at his house, which we
 “ have done, and I hope not ineffectually, thou
 hast

" hast broke in upon us, and hadst begun to cry
 " out, *Cæsar*, believe them not; beware how you
 " pardon; let not a brother's intreating for a bro-
 " ther's life excite your compassion. Would not
 " this be putting off all humanity? And how
 " much more brutal is it, to oppose publicly in
 " the *Forum*, what we have petitioned for in pri-
 " vate? And when many are involved in the same
 " calamity to take away the refuge of mercy.
 " Let me speak plainly, *Caius Cæsar*, what I think:
 " If thy own, I say thy own lenity were not as
 " extensive as thy good fortune, I know what I
 " speak, thy successes would be attended with the
 " most bitter lamentations. How many of the
 " victors would tempt thee to cruelty, when even
 " some of the vanquished are acting the same part?
 " How many of those who are unwilling to have
 " any pardoned would have obstructed thy cle-
 " mency, when even those whom you have par-
 " doned, are against your being merciful to others?
 " Suppose we could produce evidence, that *Li-*
 " *garius* was not in *Africa*, and should endeavour
 " by a harmless and well meaning falsehood to save
 " the life of an unhappy countryman, sure it
 " would be barbarous, when a citizen is in such
 " danger and distress, to disprove, or discover the
 " deceit. If any man ought to do it at all, cer-
 " tainly it would not become a person who em-
 " barked in the cause and met with the same for-
 " tune. But it is one thing to undeceive *Cæsar*,
 " another to obstruct his mercy. Your first out-
 " cry was, *Cæsar* believe them not, *Ligarius* was
 " in *Africa*; he took up arms against you. But
 " now it is, Take heed how you pardon. Is this
 " a part for a man to act? Those who use such
 " language, *Cæsar*, before thee, may throw off

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“ their own humanity, but cannot deprive thee of
“ thine.

“ *Tubero*, in the entrance and beginning of
“ his speech, said, if I remember right, that he
“ would speak to the crime of *Ligarius*. I doubt
“ not but you were inclined to wonder either that
“ no other person was accused of the same crime,
“ or that one equally guilty should impeach ano-
“ ther, or what new fact was going to be dis-
“ covered? Did you call it a crime, *Tubero*? For
“ what reason? That cause has hitherto escaped
“ so harsh a term. Some call it an error, others
“ fear; others more severe have named it hope,
“ ambition, resentment, obstinacy; the most
“ rigorous have styled it rashness: no man but
“ thyself calls it a crime. If you would have
“ my opinion of this misfortune, I take it to be a
“ fatal calamity, which the improvident minds
“ of men were not able to guard against; and it
“ is no wonder that human councils should
“ give way to a Divine Interposition. Suffer us
“ to be wretched, which we cannot be under such
“ a conqueror: But I speak not of ourselves, I
“ speak of those who are fallen. Call them am-
“ bitious, resentful, obstinate: but let not de-
“ ceased *Pompey*, and the rest, be charged with
“ any heinous crime, or be looked upon as mad-
“ men or parricides. Such language, *Cæsar*, was
“ never used by you: your design, in taking up
“ arms, was only to vindicate your character:
“ what did your invincible army do, but defend
“ their own right, and your honour? When you
“ sought for peace, was it with an intent to make
“ a treaty with abandoned villians, or reputable
“ members of the commonwealth? As for myself,
“ *Cæsar*, I should esteem your clemency to me of
very

“ very little worth, if I thought you looked
 “ upon me as a criminal. How could you de-
 “ serve so well of your country by only preserving
 “ entire the honours of so many guilty criminals?
 “ In the beginning of the troubles, you did not
 “ look upon it as a war, but a secession, not hos-
 “ tile hatred, but civil discord; as both parties
 “ aimed at the safety of the commonwealth. How-
 “ ever, they by different counsels and pursuits,
 “ took wrong measures in attaining their end.
 “ The dignity of the chiefs was almost equal, tho’
 “ it might be otherwise with their followers:
 “ The cause was doubtful, because somewhat in
 “ both parties deserved approbation; but at pre-
 “ sent that must be accounted the best whom the
 “ Gods have declared for. And since we have ex-
 “ perience your clemency, we must be pleased
 “ with a victory through which none fell, but in
 “ the field of battle.

“ But let us omit the cause of the public to
 “ come to our own. Which, *Tubero*, think you
 “ was most easy to be performed, *Ligarius* to get
 “ out of *Africa*, or you to get admission into it?
 “ Was it difficult to be done, say you, when the
 “ Senate decreed it? If you ask my opinion, I say
 “ it was difficult, for the same Senate sent *Liga-*
 “ *rius*. And he obeyed the orders of the Senate
 “ at a time when it was most necessary; you, when
 “ none needed to have done it except they were
 “ extremely willing. Do I then blame you? not
 “ at all, nor would it have been suitable to your
 “ race, name, family, and education, to have
 “ acted otherwise; all that I contend for, is,
 “ that you should not censure that in others,
 “ which you think honourable in yourselves.
 “ When the Senate cast lots, it fell upon *Tubero*

“ when he was absent and dangerously ill. He
 “ determined to excuse himself. This I knew
 “ from my intimacy with *Lucius Tubero*. At
 “ home we were educated in the same school,
 “ abroad lodged in the same tent; we were after-
 “ wards kinsmen by marriage, were always ac-
 “ quainted, being closely united by pursuing the
 “ same studies. I know therefore that *Tubero* was
 “ desirous to stay at home, and if he changed his
 “ sentiment, it was because he was strongly urged
 “ to it by the venerable name of the Republic,
 “ and, as it were, borne down by the mere weight
 “ of words. He yielded to, or rather obeyed, the
 “ authority of a most eminent man: he set out
 “ with those who had embarked in the same cause;
 “ but proceeded slowly on his journey: and so
 “ did not reach *Africa* till it was possessed by an-
 “ other. This is the source of the accusation or
 “ rather the resentment against *Ligarius*, and if it
 “ is a fault to have been desirous to keep him out
 “ of *Africa*, can it be less a fault in him to attempt
 “ getting possession of a province, stronger than
 “ any of the rest, and the inveterate enemy of
 “ *Rome*; when another person chose to govern it
 “ himself; and yet *Ligarius* was not that other
 “ person. *Varus* affirmed, that he had the govern-
 “ ment, he had certainly the ensigns of that dig-
 “ nity. But be that as it will; What, *Tubero*, is
 “ the substance of your complaint? *We were kept*
 “ *out of Africa*. Suppose you were? would you
 “ have put it into *Cæsar*’s hands, or have held it
 “ against *Cæsar*? you see, *Cæsar*, what liberty,
 “ or rather what presumption your clemency gives
 “ us. If *Tubero* shall answer that he would have
 “ delivered that province up to you, which the
 “ Senate and the chance of lots, had put into his
 “ power;

" power; I shall not hesitate even before you to re-
 " prehend such a piece of treachery in the strongest
 " manner, for though you might like the action,
 " you could not approve of it; but I shall wave
 " this matter, not for fear of trespassing on your
 " inimitable patience, but lest I should seem to in-
 " sinuate that *Tubero* was about to perform, what
 " never entered into his mind. You were coming
 " then into *Africa*, a province, which of all others
 " was most displeased with *Cæsar's* victory, in
 " which was a very powerful king, an enemy of
 " this party, where different principles were enter-
 " tained and strong and powerful alliances formed.
 " I desire to know what you would have done?
 " Though I have no room to doubt about it, be-
 " cause what you have done is very plain. You
 " were forbid to land in this province, and as you
 " pretend, this prohibition was much to your pre-
 " judice. How did you bear it? To whom did
 " you complain? Why to him whose part you had
 " taken, and whose cause you had espoused. If
 " you had gone to that province in *Cæsar's* fa-
 " vour, you would have returned to him after
 " your exclusion from it. But you went to *Pom-*
 " *pey*. Why then is this cause brought before
 " *Cæsar*? Since you accuse him, who, according
 " to your complaint, prevented him from making
 " war against *Cæsar*. I will therefore give you
 " leave to boast though it is a falsehood, that you
 " intended to deliver the province to *Cæsar*, but
 " were hindered by *Varus* and some others. I
 " shall not scruple to own that it was *Ligarius*
 " which deprived you of so much honour. But
 " observe, *Cæsar*, I beseech you, the constancy of
 " this most accomplished *Lucius Tubero*, a virtue,
 " which though I approve of myself, I would not
 " mention,

68 CICERO'S ORATION.

“ mention, if I did not know that you yourself
 “ have the highest esteem for it. Did any man
 “ ever discover greater constancy? Constancy did
 “ I say? I rather should call it patience; did ever
 “ any man but himself, in times of civil dissention,
 “ when he has been rejected by a party with marks
 “ of cruelty, apply again to the same party?
 “ Wonderful is the magnanimity of that man,
 “ whom no disgrace, no force, no danger, can in-
 “ fluence to forsake the cause he has espoused, and
 “ the principles he has embraced. Allowing,
 “ which however ought not to be allowed, that
 “ *Tubero* and *Varus* were equals in all other re-
 “ spects, such as honour, nobility, reputation;
 “ parts; yet *Tubero* had this advantage, that he
 “ went to take possession of the province with a
 “ just claim from the Senate; but meeting with a
 “ repulse, he did not repair to *Cæsar* lest he should
 “ be angry, nor to his own home, lest he should
 “ seem idle, nor into any other country, lest by his
 “ desertion he should condemn his party; but he
 “ went into *Macedonia*, where *Pompey's* army lay,
 “ to support that very party which had disgrace-
 “ fully rejected him. But when you found this
 “ extraordinary step made no impression on the
 “ mind of *Pompey*, I suppose your zeal for the
 “ cause was a little cooled. For you were only
 “ employed in garrisons, a station you did not
 “ like. Or did you, as all in the time of civil wars
 “ generally do, still entertain hopes of conquest?
 “ We were all wishing for the same; I was al-
 “ ways for peace, but when I found it was too
 “ late, and the armies were drawn out in order of
 “ battle, it had been egregious folly to think of
 “ peace. We were all, I say, desirous of victory,
 “ and you especially, because you were arrived at a
 “ place

" place where you must either conquer or die.
 " But as things now are, I doubt not but you pre-
 " fer your present safety to such a victory. I
 " would not dwell upon these things, *Tubero*, if
 " you had repented of your steadiness, or *Cæsar* of
 " his clemency. I now ask, whether you seek re-
 " dress, by this prosecution for your country's
 " wrongs or your own; if your country's, what
 " will you say to your constant attachment to that
 " party: if your own, take care you do not mis-
 " take, in thinking *Cæsar* will punish *your* enemies
 " when he pardons his *own*. And now *Cæsar* do
 " you think my only intention was to plead the
 " cause of *Ligarius*, and to canvass his facts? I
 " refer all I have said to the single point either of
 " your humanity, clemency or mercy.
 " I have pleaded many causes, *Cæsar*, even
 " with you, when your rising to dignities made it
 " necessary for you to appear in the *Forum*, but
 " never in this manner: *Forgive him, O ye Judges,*
 " *for he has failed in his duty: he has fallen into an*
 " *error, he did not think: If ever he does so any*
 " *more—* This is the language used to parents.
 " But to the judges, *He did not do it, he never*
 " *thought on't. The evidence is false, the crime fic-*
 " *tious.* Declare thyself *Cæsar*, to be Judge of
 " the action whereof *Ligarius* is accused. Inform
 " thyself what garrison he assisted in holding out.
 " I am silent. Nor will I mention those things
 " which might prevail with any judge. He was
 " sent as Deputy Proconsul before the war began;
 " he was left to govern in time of peace, he was
 " oppressed in time of war, in which he was not
 " very enterprising, because in his heart he was
 " entirely on your side. This is the usual lan-
 " guage before a judge. But I now speak before

" a parent; *I have done amiss, I have acted rashly,*
 " *I am grieved for my fault, I rely entirely upon*
 " *your clemency, I ask pardon for my error, I beg to*
 " *be forgiven. If you have pardoned nobody I should*
 " *be too arrogant, but if many, let me share in the*
 " *same indulgence, especially as you have encouraged*
 " *me to hope for relief.*

" May not *Ligarius* therefore expect to obtain
 " his end, when I myself am allowed to plead
 " his cause? however, it is not on this oration,
 " nor the good offices of his friends that our
 " hopes are placed. I have had experience of
 " what you principally regard, when many in-
 " terest themselves for the welfare of one; you
 " are more willing to determine a cause judicially
 " than to grant petitions; nor do you require
 " that the advocate be your own friend, if he is but
 " the friend of the person he pleads for. And as
 " to your own dependants you are so liberal to them
 " that they appear to me to be more happy than
 " you, from whom all their benefits flow. But
 " I perceive, as I said before, that you are more
 " willing to determine a cause judicially than to
 " listen to petitions, not that I suppose you at all
 " incapable of being moved with a just grief of
 " those who make their application in that hum-
 " ble manner. In preserving *Q. Ligarius* you
 " will confer a very acceptable favour on your
 " own friends; therefore act according to your
 " usual generosity in this affair. On this occa-
 " sion I might mention the whole nation of the
 " *Sabines*, a valiant people, the flower of *Italy*, the
 " strength of the republic, the character of these
 " men you well know; therefore take notice of
 " their sorrow and grief, *T. Brocchus*, I doubt
 " not, is greatly in your esteem; observe his and
 " his

" his son's tears and distress, what shall I say of
 " his brothers: Think not we plead for the
 " safety of one only. The three *Ligarii* are
 " either to be preserved in the city or expelled
 " from it, because banishment is more desirable
 " to them than their own country, their own
 " home, their household goods, if one of them
 " must remain an exile. If they act as bro-
 " thers ought, with piety, with becoming
 " grief; let their tears and their fraternal
 " pity move your compassion. Call to mind
 " what you formerly said, *That we esteemed all*
 " *those to be enemies who were not with us.* And
 " *That you looked upon all those as friends who*
 " *did not oppose you.* View then this illustrious
 " company, the whole family of the *Brocchi*, *L.*
 " *Marcus*, *C. Casetrus*, *L. Confidius*, all these
 " Roman knights now present in mourning gar-
 " ments, are not only your acquaintance, but
 " men of probity and of your own party. We
 " indeed looked on them as our enemies, and
 " treated them as such. But since they sided
 " with you, let your own saying have its due
 " force, and place them in the number of your
 " friends. If you consider the harmony that
 " reigns among the *Ligarii*, you will view all the
 " brothers in the same light. For is there any
 " room to doubt, that if *Q. Ligarius* had been
 " in *Italy*, he would not have been in the same
 " way of thinking as his brothers? who can be
 " ignorant of that perfect agreement, and inse-
 " parable union so visible among them? there is
 " nothing more absurd than to suppose they
 " would not all have been of the same opinion,
 " and have run the same hazard. In effect there-
 " fore they were every one your followers. One
 " of them was separated from the rest as it were
 " by

“ by a tempest, but had it been with his own
 “ consent, yet he ought to be left in no worse a
 “ condition than those who have experienced your
 “ clemency. Had he actually taken up arms a-
 “ gainst you, he would not only have opposed
 “ you, but his own brothers, who now plead in
 “ his behalf.

“ As I am acquainted with all your affairs, I
 “ cannot forget how *T. Ligarius* behaved, when
 “ he was city treasurer, with respect to your
 “ cause and dignity. But it is of little conse-
 “ quence for me to remember it. I am persuaded
 “ it is not out of your own mind, for such is
 “ your happy disposition, that you forget nothing
 “ but injuries. This very *T. Ligarius*, who has
 “ done nothing but promote your interest, and
 “ whose integrity recommended him to your
 “ esteem, who could not foresee what would
 “ happen afterwards, is now a suppliant for his
 “ brother's safety: In granting whose request
 “ you will restore three most worthy and incorrupt
 “ brothers, not only to themselves, to many great
 “ and honourable men, to us their friends, but
 “ to the republic. We ask no more than what
 “ you have granted to the most noble and famous
 “ *M. Marcellus* in open court. Only shew the
 “ same favour to this assembly for the sake of his
 “ most worthy brothers. As you pardoned him
 “ at the request of the senate, be as kind at least
 “ to this people whose behaviour has always had
 “ your approbation. And if that day gained you
 “ so much honour, and was so much applaud-
 “ ed by the *Roman* people, never neglect an
 “ opportunity of encreasing that honour, for
 “ there is nothing so popular as goodness. None
 “ of your many virtues is more beloved or ad-
 “ mired

ACCOUNT OF CICERO. 73

“mired than your clemency. For men resemble the Gods in nothing so much as in making mankind happy. There is nothing renders your station more glorious than to have it in your power, nor nothing discovers a more excellent disposition than the will to save many from destruction.

“This cause, perhaps, might require a longer oration, but your inclination to mercy one more short. Wherefore submitting the whole affair to your better judgment, I shall come to a period with this admonition, that in restoring our absent friend to his former happiness, you confer the same blessing on all here present.”

An Account of CICERO.

“IN Cicero's time children were taught by none but Greeks, and what, perhaps, may not be thought consistent with the wisdom of the Romans, in the Greek language; in which Cicero is said to have wrote some pieces that deserve commendation. Plinius, however, a learned Gaul, notwithstanding the bigotry of the times, had resolution enough to attempt to teach in Latin, in which he was encouraged by people of the best judgment, and his school soon became famous.

“Cicero had a great desire to hear this master, but those who had the care of his education would not permit him; nay, Crassus, whom

G

“ we

74 ACCOUNT OF CICERO.

“ we have already mentioned, together with the
 “ other censors, made a decree to prohibit this
 “ new method without giving any other reason
 “ than this, *that it was contrary to the custom of*
 “ *their ancestors.* This decree, however, gave
 “ great offence to people of the best understand-
 “ ing, and in spite of all opposition, the method
 “ of *Plotius* prevailed universally.

“ As *Cicero* was denied the benefit of hearing
 “ *Plotius*, his business was to apply himself to
 “ other masters, which he did, and in a little
 “ time made such a surprizing progress that great
 “ numbers went to the school continually on pur-
 “ pose to hear him. His genius first led him to
 “ poetry, in the study of which he is said to
 “ have succeeded tolerably well.

“ At the age of sixteen (which was the time
 “ when their youth were allowed to put on the
 “ *Toga Virilis*, or *Manly Gown*) his studies be-
 “ came more serious. He then prepared himself
 “ for the bar, and went constantly to hear the
 “ best orators harangue. He devoted several hours
 “ every day to reading and composition, and
 “ translated the finest pieces of the *Greek* orators
 “ into *Latin*, in order to imbibe their style and
 “ sentiment.

“ At the same time that he studied eloquence, he
 “ applied himself assiduously to the law, which he
 “ found would be extremely necessary. He also
 “ took care to make himself master of philosophy
 “ in all its branches, which he says contributed
 “ more towards making him an orator than the
 “ study of rhetoric itself.

“ *Cicero* did not begin to plead 'till he was
 “ twenty-six years old; for the troubles of the
 “ state prevented his attempting it sooner. His
 “ first

ACCOUNT OF CICERO. 75

“ first essays were esteemed master-pieces, and
 “ procured him a reputation almost equal to that
 “ of the ablest lawyers. The defence which he
 “ made for *Sextus Roscius*, but especially that part
 “ of it relating to the punishment of parricides,
 “ gained him vast applause; and he was the more
 “ admired, as none had resolution enough to un-
 “ dertake that cause but himself, on account of
 “ the great credit of *Chrysogonus*, whose power in
 “ the Commonwealth was almost unlimited.

“ The sensible pleasure which his rising reputa-
 “ tion gave both to himself and his friends, was
 “ soon allayed by the ill state of his health. As
 “ he was of a tender constitution the drudgery of
 “ the bar seemed too much for him, and his phy-
 “ sicians, on that account, prescribed him silence
 “ and retirement, which was a kind of death, as
 “ it deprived him of that field of glory which his stu-
 “ dies had opened to his view. He could not think
 “ of renouncing the bar entirely, but determined
 “ to soften the vehemence of his pronounciation,
 “ and to take a voyage for the recovery of his
 “ health, and accordingly set out for *Asia*: Tho’
 “ some imagine this voyage was undertaken only
 “ to avoid the resentment of *Chrysogonus*.

“ As *Athens* was even at that time esteemed the
 “ seat of polite learning, he made that city in his
 “ way, and staid there about six months, which
 “ time was spent much to his advantage. From
 “ thence he went to *Asia*, and consulted all the
 “ able professors of eloquence he could meet with:
 “ and from thence to *Rhodes*, on purpose to study
 “ under the celebrated *Molo*, who took care to cor-
 “ rect what was still vicious in his style, and to
 “ retrench that excessive redundancy, which, like

76 ACCOUNT OF CICERO.

“ a river that overflowed its banks, knows no limits or restraint.

“ After two years absence he returned to *Rome*, almost a new man; for his voice was more sweet and harmonious, his style more correct and concise, and his body more vigorous, and robust. When he returned to *Rome* there were orators who were very much admired, viz. *Cotta* and *Hortensius*, but especially the latter, whom he much desired to equal.

“ *Hortensius* wanted none of those qualifications that are necessary to form an orator; he had a sprightly genius, an inconceivable passion for study, a great fund of knowledge, a tenacious memory, and so perfect a pronounciation, that the most celebrated actors went constantly to see his gesture, and hear him declaim, in order to form themselves by his example.

“ *Cicero* used his utmost efforts to come up with his rival, and the new species of eloquence which he introduced, drew people's eyes upon him, and rendered him the object of public admiration. In short, he exceeded *Hortensius* so much that every body gave him the preference in point of eloquence. *Cicero* himself tells us the reason why he met with such success; by observing what was wanting in others, and shewing by that means what was admired in himself.

“ I shall give his words as translated by a modern writer.

“ No person at that time, (says he) made polite literature his particular study, without which there is no perfect eloquence; no one studied philosophy thoroughly, which alone teaches us to live and to speak well. No one learned the civil

ORATION OF BRUTUS. 77

“ civil law, which is absolutely necessary for an
“ orator to enable him to plead well in private
“ causes, and form a true judgment of public af-
“ fairs: There was no person well skilled in the
“ *Roman* history, or able to make a proper use of
“ it in pleading: No one could raise a cheerfulness
“ in the judges, and unruffle them as it were by
“ seasonable railleries, after having vigorously
“ pushed his adversary by the strength and soli-
“ dity of his arguments; no one had the art of
“ transferring or converting the circumstance of
“ a private affair into a common or general one:
“ No person could sometimes depart from his sub-
“ ject by prudent digressions to throw in the
“ agreeable into his discourse: In fine, no person
“ could incline the judges sometimes to anger,
“ sometimes to compassion, and inspire them
“ with whatever sentiments he pleased; wherein,
“ however, the principal art of an orator con-
“ sists.”

*The ORATION of BRUTUS, after the
MURDER of JULIUS CÆSAR, in
Defence of that Assassination.*

“ **R**OMANS, countrymen, and lovers! hear
“ me for my cause, and be silent that
“ you may hear. Believe me for mine honour,
“ and have respect to mine honour, that you may
“ believe. Censure me in your wisdom, and awake
“ your senses that you may the better judge—
“ If there be any in this assembly, any dear friend
“ of

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78 ORATION OF BRUTUS.

“ of *Cæsar*’s, to him I say that *Brutus*’s love for
 “ *Cæsar* was no less than his —

“ If then that friend demand why *Brutus* rose
 “ against *Cæsar*, this is my answer: Not that
 “ I loved *Cæsar* less—but that I loved *Rome*
 “ more. Had you rather *Cæsar* were living, and
 “ die all slaves; than that *Cæsar* were dead, to
 “ live all freemen? As *Cæsar* loved me I weep
 “ for him; as he was fortunate, I rejoice at it; as
 “ he was valiant, I honour him; but as he was
 “ ambitious, I slew him. There are tears for
 “ his love, joy for his fortune, honour for his
 “ valour, and death for his ambition. Who’s
 “ here so base, that would be a bondman? if any,
 “ speak; for him have I offended. Who is here
 “ so rude, that would not be a *Roman*? if any,
 “ speak; for him have I offended. Who is here
 “ so vile, that will not love his country? if any,
 “ speak; for him have I offended.—I pause for a
 “ reply.—

[The people unanimously crying, “ None,
 “ *Brutus*, none;”] he continues his speech;
 “ Then none have I offended.—I have done no
 “ more to *Cæsar*, than you shall do to *Brutus*.
 “ The question of his death is enrolled in the
 “ *Capitol*; his glory not extenuated, wherein he
 “ was worthy; nor his offences enforced, for
 “ which he suffered death.” [Then seeing *Mark*
Antony coming with *Cæsar*’s corpse, he thus pro-
 ceeds:] “ Here comes his body, mourned by
 “ *Mark Antony*, who, though he had no hand in
 “ his death, shall receive the benefit of his dying,
 “ a place in the Commonwealth; as which of
 “ you shall not? With this I depart, that as I
 “ slew my best lover for the good of *Rome*, I
 “ have the same dagger for myself, when it shall
 “ please my country to need death.”

MARK

MARK ANTONY'S ORATION
in ANSWER to BRUTUS.

“ **F**RIENDS, *Romans*, countrymen, lend me
 “ your ears !
 “ I come to bury *Cæsar*, not to praise him :
 “ The evil that men do, lives after them—
 “ The good is oft interred with their bones.
 “ So let it be with *Cæsar* ! noble *Brutus*
 “ Hath told you, *Cæsar* was ambitious :
 “ If it were so, it was a grievous fault ;
 “ And grievously hath *Cæsar* answered it.
 “ Here, under leave of *Brutus*, and the rest,
 “ For *Brutus* is an honorable man :
 “ So are they all ; all honorable men,
 “ Come I to speak in *Cæsar*'s funeral :
 “ He was my friend ; faithful and just to me ;
 “ But *Brutus* says he was ambitious ;
 “ And *Brutus* is an honorable man.
 “ He hath brought many captives home to *Rome* ;
 “ Whose ransoms did the general coffers fill—
 “ Did this in *Cæsar* seem ambitious ?
 “ When that the poor have cry'd, *Cæsar* hath
 “ wept :
 “ Ambition should be made of sterner stuff.
 “ Yet *Brutus* says he was ambitious ;
 “ And *Brutus* is an honorable man.
 “ You all did see, that on the *Lupercal*,
 “ I thrice presented him a kingly crown ;
 “ Which he did thrice refuse. Was this ambi-
 “ tion ?
 “ Yet *Brutus* says he was ambitious ;
 “ And, sure he is an honorable man.

80 MARK ANTONY'S ORATION.

- " I speak not to disprove what *Brutus* spoke,
 " But here I am to speak what I do know.
 " You all did love him once, not without cause :
 " What cause with-holds you then to mourn for
 " him ?
 " O judgment ! thou art fled to brutish breasts,
 " And men have lost their reason—bear with me :
 " My heart is in the coffin there, with *Cæsar*,
 " And I must pause 'till it comes back to me.
 " But yesterday the word of *Cæsar* might
 " Have stood against the world—now lies he
 " there ;
 " And none so poor to do him reverence.
 " O masters ! if I were dispos'd to stir
 " Your hearts and minds to mutiny and rage,
 " I should do *Brutus* wrong and *Cassius* wrong ;
 " Who, you all know, are honorable men.
 " I will not do them wrong : I rather chuse
 " To wrong the dead, to wrong myself and you,
 " Than I will wrong such honorable men.
 " But here's a parchment, with the seal of *Cæsar*,
 " I found it in his closet, 'tis his will :
 " Let but the commons hear his testament,
 " Which, pardon me, I do not mean to read,
 " And they would go and kiss dead *Cæsar*'s
 " wounds,
 " And dip their napkins in his sacred blood.
 " Yea, beg a hair of him, for memory ;
 " And dying mention it within their wills,
 " Bequeathing it as a rich legacy
 " Unto their issue———”

[The people now call eagerly for the will, when *Mark Antony*, with a seeming reluctance, thus replies :

- " Have patience, gentle friends ; I must not
 " read it—

“ It

MARK ANTONY'S ORATION. 81

- " It is not meet you know how *Cæsar* lov'd you.
 " You are not wood, you are not stones, but men:
 " And, being men, hearing the will of *Cæsar*,
 " It will inflame you, it will make you mad.
 " 'Tis good you know not that you are his *heirs*;
 " For if you should—O what would come of it?"

[After a seeming reluctance, *Mark Antony* complies, upon the outcry of the people, that they insist upon the will's being read, when he proceeds in this manner :

- " You will compel me then to read the will;
 " Then make a ring about the corpse of *Cæsar*,
 " And let me shew you him that made the will.
 " Shall I descend, and will you give me leave?"

[This being agreed to, he came down and proceeded thus:]

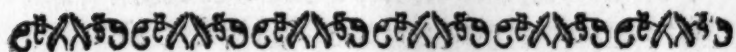
- " If you have tears, prepare to shed them now;
 " You all do know this mantle; I remember
 " The first time *Cæsar* put it on:
 " 'Twas on a summer's evening, in his tent.
 " That day he overcame the *Nervii*.
 " Look! in this place ran *Cassius*'s dagger through.
 " See what a rent the envious *Casca* made.—
 " Through this the well-beloved *Brutus* stabb'd;
 " And as he pluck'd his cursed steel away,
 " Mark, how the blood of *Cæsar* follow'd it!
 " As rushing out of doors, to be resolv'd,
 " If *Brutus* so unkindly knock'd, or no?
 " For *Brutus*, as you know was *Cæsar*'s Angel.
 " Judge, oh ye gods! how dearly *Cæsar* lov'd him.
 " This, this was the unkindest cut of all;
 " For when the noble *Cæsar* saw him stab,
 " Ingratitude, more strong than traitor's arms,
 " Quite vanquish'd him: then burst his mighty
 heart,
 " And, in his mantle muffling up his face,

" Even

82 MARK ANTONY'S ORATION.

" Even at the base of *Pompey's* statue,
 " (Which all the while ran blood) great *Cæsar* fell.
 " O what a fall was there, my countrymen !
 " Then I, and you, and all of us fell down ;
 " Whilst bloody treason flourish'd over us.
 " O, now you weep ; and, I perceive, you feel
 " The dint of pity ; these are gracious drops.
 " Kind souls ! what, weep you when you but be-
 " hold
 " Our *Cæsar's* vesture wounded ? Look you here !
 " Here is himself, marr'd, as you see, by traitors.
 " Good friends, sweet friends, let me not stir you up
 " To such a sudden flood of mutiny ;
 " They that have done this deed are honorable ;
 " What private griefs they have, alas ! I know not,
 " That made them do it ; they are wise and ho-
 " norable,
 " And will no doubt with reasons answer you.
 " I come not, Friends, to steal away your hearts ;
 " I am no orator, as *Brutus* is :
 " But, as you know me all, a plain blunt man,
 " That lovemy friend ; and that they know full well,
 " That give me public leave to speak of him :
 " For I have neither wit, nor words, nor worth,
 " Action nor utterance, nor the power of speech,
 " To stir men's blood ; I only speak right on.
 " I tell you that which you yourselves do know ;
 " Shew you sweet *Cæsar's* wounds, poor, poor,
 " dumb mouths !
 " And bid them speak for me. But were I *Brutus*,
 " And *Brutus Antony*, there were an *Antony*
 " Wou'd ruffle up your spirits, and put a tongue
 " In every wound of *Cæsar* that shou'd move
 " The stones of *Rome* to rise and mutiny."

(The substance of this speech really occasioned
 a mutiny, and was the cause of the death of
 all the conspirators.) (The



The CELEBRATED SOLILOQUY
of CATO.

(Written by Mr. ADDISON.)

- “ I T must be so—*Plato*, thou reason’st well!
 “ Else whence this pleasing hope, this fond de-
 “ This longing after immortality? (fire;
 “ Or whence this secret dread and inward horror
 “ Of falling into nought? Why shrinks the soul
 “ Back on herself, and startles at destruction?
 “ ’Tis the divinity that stirs within us;
 “ ’Tis heaven itself that points out an hereafter,
 “ And intimates eternity to man:
 “ Eternity! thou pleasing, dreadful thought!
 “ Through what variety of untry’d being,
 “ Through what new scenes and changes must we
 “ pass!
 “ The wide, th’ unbounded prospect lies before me!
 “ But shadows, clouds, and darkness rest upon it.
 “ Here will I hold. If there’s a power above us,
 “ (And that there is, all nature cries aloud
 “ Through all her works) he must delight in virtue;
 “ And that which he delights in must be happy.
 “ But when! or where!—This world was made
 “ for *Cæsar*.
 “ I’m weary of conjectures—This must end ’em.
 [Laying his hand on his sword.
 “ Thus am I doubly arm’d, my death and life,
 “ My bane and antidote, are both before me.
 “ This in a moment brings me to my end;
 “ But This informs me I shall never die.

“ The

84 PRIAM'S SPEECH TO HECTOR.

- " The soul, secur'd in her existence, smiles
 " At the drawn dagger, and defies its point.
 " The stars shall fade away, the sun himself
 " Grow dim with age, and nature sink in years;
 " But thou shalt flourish in immortal youth,
 " Unhurt amidst the war of elements,
 " The wrecks of matter and the crush of worlds."

PRIAM'S SPEECH to HECTOR, to persuade him not to hazard his life in battle.

- " **A** H stay not! stay not! guardless and alone,
 " *Hector*, my lov'd, my dearest, bravest son!
 " Methinks, already, I behold thee slain,
 " And stretch'd, beneath that fury of the plain!
 " Implacable *Achilles*, couldst thou be
 " To all the gods, no dearer than to me,
 " Thee vultures wild should scatter round the
 " shore,
 " And hungry dogs grow fiercer from thy gore.
 " How many valiant sons I late enjoy'd!
 " Valiant in vain, by thy curst arm destroy'd;
 " Or worse than slaughter'd, sold in distant isles,
 " To shameful bondage, and unworthy toils.
 " Two, while I speak, my eyes in vain explore,
 " Two from one mother sprung, my *Polydore*,
 " And lov'd *Lycaon*; now perhaps no more! }
 " Oh! if in yonder hostile camp they live,
 " What heaps of gold, what treasures would I give!
 " But if (which Heav'n forbid) already lost,
 " All pale they wander on the *Stygian* coast;
 " What sorrows then must their sad mother know,
 " What anguish I! unutterable woe!

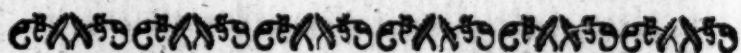
" Yet

PRIAM'S SPEECH TO HECTOR. 85

" Yet less that anguish, less to her, to me,
 " Less to all *Troy*, if not depriv'd of thee.
 " Yet shun *Achilles*, enter not the wall,
 " And spare thyself—thy father—spare us all:
 " Save thy dear life—or if a soul so brave,
 " Neglect that thought—thy dearer glory save.
 " Pity while yet I live these silver hairs;
 " While yet thy father feels the woes he bears,
 " Yet curst with sense! a wretch whom in his
 " rage,
 " (All trembling, on the verge of helpless age.)
 " Great *Jove* hath plac'd sad spectacle of pain!
 " The bitter dregs of fortune's cup to drain,
 " To fill with scenes of death his closing eyes,
 " And number all his days by miseries!
 " My Heroes slain, my bridal bed o'erturn'd,
 " My daughters ravish'd, and my city burn'd,
 " My bleeding infants dash'd against the floor;
 " These have I yet to see, perhaps yet more!
 " Perhaps ev'n I, reserv'd by angry fate,
 " The last sad relick of my ruin'd state,
 " (Dire pomp of sov'reign wretchedness!) must
 " fall,
 " And stain the pavement of my regal hall,
 " Where famish'd dogs, late guardians of my door,
 " Shall lick their mangled master's spatter'd gore.
 " Yet for my sons, I thank ye gods, 'twas well;
 " Well they have perish'd, for in fight they fell!
 " Who dies in youth and vigour dies the best,
 " Struck thro' with wounds, all honest on the breast;
 " But when the fates in fullness of their rage,
 " Spurn the hoar-head of unresisting age;
 " In dust the rev'rend lineaments deform,
 " And pour to dogs the life-blood scarcely warm;
 " This, this is misery. The last the worst,
 " That man can feel; man fated to be curst.

H

As



As one of the finest ADDRESSES to the
PUBLICK, is Mr. POPE's PROLOGUE
to CATO, we shall here present it to our
READERS.

“ TO wake the soul by tender strokes of art,
 “ To form the genius and to mend the heart;
 “ To make mankind in conscious virtue bold,
 “ Live o’er each scene and be what they behold;
 “ For this the tragic muse first trod the stage,
 “ Commanding tears to stream thro’ every age.
 “ Tyrants no more their savage nature kept,
 “ And foes to virtue wonder’d how they wept!
 “ Our author shuns by vulgar springs to move,
 “ The hero’s glory, or the virgin’s love;
 “ In pitying love we but our weakness show;
 “ And wild ambition well deserves its woe!
 “ Here tears shall flow from a more gen’rous cause,
 “ Such tears as *Patrick* shed for dying laws;
 “ He bids your breasts with ancient ardor rise,
 “ And calls forth *Roman* drops from *British* eyes:
 “ Virtue itself in human shape he draws,
 “ What *Plato* thought, and godlike *Cato* was.
 “ No common object to your sight displays,
 “ But what with pleasure heav’n itself surveys;
 “ A brave man struggling in the storms of fate,
 “ And greatly falling with a falling state!
 “ While *Cato* gives his little senate laws,
 “ What bosom beats not in its country’s cause?
 “ Who sees him act, but envies ev’ry deed?
 “ Who hears him groan, and does not wish to bleed?
 “ Ev’n

HUMOROUS ORATION. 87

- " Ev'n when proud *Cæsar* mid'ft triumphal cars,
 " The spoils of nations and the pomp of wars,
 " Ignobly vain, and impotently great,
 " Shew'd *Rome* her *Cato's* figure drawn in ſtate :
 " As the dead father's rev'rend image paſſ'd,
 " The pomp was darken'd and the day o'ercaſt;
 " The triumph ceas'd, tears bluſh'd from ev'ry
 " eye ;
 " The world's great ruler paſſ'd unheeded by ;
 " Her laſt good man dejected *Rome* ador'd,
 " And honour'd *Cæſar's* leſs than *Cato's* ſword.
 " Britons attend, be worth like this approv'd,
 " And ſhew you have the virtue to be mov'd ;
 " With honeſt ſcorn the laſt fam'd *Grecian* view'd
 " *Rome* learning arts from *Greece*, which it ſubdu'd.
 " Our ſcene, precariouſly, ſubſiſts too long
 " On *French* tranſlation, and *Italian* ſong ;
 " Dare to have ſenſe yourſelf—affert the ſtage
 " Be juſtly warm'd with your own native rage.
 " Such plays alone ſhould pleaſe a *Britiſh* ear,
 " As *Cato's* ſelf had not diſdain'd to hear."
-

The HUMOROUS POETICAL ORATION of SOMEBODY *againſt* NOBODY.

- " **W**ELL, *Somebody* I ſee at laſt is come,
 " And *Nobody* I hope is left at home ;
 " That frightful ſhadow would have marr'd the
 " joke,
 " Had *Nobody* been here, the deuce a ſyllable
 " ſhould I have ſpoke.
 " Ladies and gentlemen, pray note me well,
 " I hither come of certain wrongs to tell,

88 HUMOROUS ORATION.

- " Which I have suffer'd from that crazy Noddy,
 " You understand me now, I mean *Nobody*;
 " An upstart spark that swaggers thro' the streets,
 " And takes the wall of every one he meets;
 " Does every where impose himself for me,
 " Talks much—thinks none, and cocks his hat
 " d'ye see,
 " And all the while the rascal's *Nobody*.
 " The griping miser sat brimful of care,
 " When the wind chanc'd to make the window
 " jar;
 " Sudden he starts--O Lord! my gold! I'll swear--
 " Yes, I will swear it, *Somebody* is here:
 " Then kindles up a light, and runs to see,
 " And ferrets all the house in search of me,
 " And, at the last, he found, Sir—*Nobody*.
 " Since *Nobody* was fairly then detected,
 " 'Tis hard that *Somebody* should be suspected.
 " A freak like this the jealous husband play'd,
 " Who thought his wife had brutified his head.
 " I have it here, quoth he, and looks amort!
 " But *Somebody*, ah! he shall suffer for't:
 " When *Nobody* alone his head adorn'd,
 " And he was only in his fancy horn'd.
 " The brisk young virgin goes to church array'd
 " In shining silks, in tiffues, and brocade;
 " The sparkling glances of her eyes declare,
 " The heart of *Somebody* she would ensnare;
 " But if accus'd she furiously denies;
 " Sir, let me die, you put me in surprize,
 " I'm sure I look'd at *Nobody*, she cries!
 " Then let her wed him, 'faith and she will see,
 " A fullen bridegroom in her *Nobody*.
 " But as for me, I am a faithless blade
 " And have deluded many an easy maid;
 " The

SPEECH OF VIRGIL. 89

- “ The protestations which *Somebody* have spoke,
 “ *Somebody* here can tell have oft been broke.
 “ Ah ! gentle maidens, of your hearts take care,
 “ The words of *Somebody* are light as air.
 “ But jests be wav’d, since none but friends are here,
 “ It is my duty to conclude sincere ;
 “ Then thus in humble manner I impart
 “ The ardent wishes of a friendly heart ;
 “ Long may prosperity attend you all,
 “ And may misfortunes on *Nobody* fall.”
-

*The famous SPEECH in the Sixth Book of the
 Æneid, which the celebrated Virgil, the au-
 thor of that work, read to the empress of
 Rome, and which affected her passions so much,
 that it caused her to faint away, as it alluded
 particularly to her deceased brother, Mar-
 cellus, and her nephew, the son of the said
 Marcellus.*

[The Scene is in the *Elysian* shades.]

- “ SEE where *Marcellus* tow’rs above the train,
 “ And bears the regal trophies of the plain :
 “ Endanger’d *Rome* shall bless his guardian care,
 “ And stand, unshaken, in a storm of war ;
 “ *Carthage* and *Gaul* the hero’s might shall prove,
 “ And the third spoils shall grace *Feretrian Jove*.
 “ But say who that youth, that youth o’erspread
 “ with grief,
 “ That youth who follows that victorious chief ?

90 SPEECH OF ANDROMACHE.

- “ His son, or one of his illustrious line ?
 “ What clouds of grief obscure the form divine !
 “ His port, how noble ! how august his frame !
 “ How like the former, and how near the same :
 “ Poor pity’d youth, the glory of the state !
 “ Oh ! could’st thou shun the dreadful stroke of fate,
 “ Rome should in thee behold with ravish’d eyes,
 “ Her pride, her darling, her *Marcellus* rise.”

The effect which reading this had on the empress of *Cæsar Augustus*, occasioned the making of *Virgil’s* fortune.

The SPEECH of ANDROMACHE to
 HECTOR to persuade him to remain in the
 walls of Troy, and decline going to the field
 of battle.

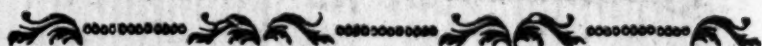
- “ **T**OO daring prince, ah ! whither dost thou
 “ run ?
 “ Ah ! too forgetful of thy wife and son ;
 “ And think’st thou not how wretched we must be,
 “ A widow I, an helpless orphan he ?
 “ For sure such carnage length of life denies ;
 “ And thou must fall thy virtue’s sacrifice.
 “ Greece, in her single heroes, strove in vain ;
 “ Now hosts oppose thee, and thou must be slain.
 “ Let others in the field their arms employ ;
 “ But stay, my *Hector*, here, and guard his *Troy*.

PARTING OF HECTOR. &c. 91

The last parting of HECTOR and ANDROMACHE, including the noble address of Hector to the gods, in behalf of his son.

“ THE illustrious chief of *Troy* [“ boy,
“ Stretch’d his fond arms to clasp his lovely
“ Who sunk down, crying, on his nurse’s breast,
“ Scar’d at the nodding plumes and dazzling crest :
“ With secret pleasure each fond parent smil’d,
“ And *Hector* hasted to relieve his child.
“ The glitt’ring terrors from his brows unbound,
“ And plac’d the beaming helmet on the ground ;
“ Then kiss’d the child, and holding high in air,
“ Thus to the gods preferr’d a father’s pray’r :
“ All ye whose glory gilds th’ ætherial throne,
“ And all ye deathless powers, protect my son ;
“ Grant him, like me, to purchase just renown,
“ To guard the *Trojans*, to defend the crown
“ Against his country’s foes, a war to wage,
“ And rise the *Hector* of a future age.
“ So when triumphant from successful toils
“ Of heroes slain, he bears the reeking spoils ;
“ Whole hosts shall hail him with deserv’d acclaim,
“ And say this chief transcends his father’s fame ;
“ While pleas’d amidst the gen’ral shouts of *Troy*,
“ His mother’s conscious heart o’erflows with joy.
“ He spoke, and, fondly gazing on her charms,
“ Restor’d the pleasing burthen to her arms.
“ Soft on her fragrant breast the babe she laid,
“ Hush’d to repose, and with a smile survey’d ;
“ The troubled pleasure soon chafis’d by fear,
“ She mingled with that smile a tender tear.

An



An HOMILY of the famous St.
CRYSOSTOM to the PEOPLE
of ANTIOCH.

From the Celebrated Mons. ROLLIN.

“ THE Emperor *Theodosius* having sent some
 “ officers with a considerable body of sol-
 “ diers to *Antioch*, in order to punish a sedition in
 “ that city, in which his own Statues as well as
 “ those of his dear deceased consort, *Flaccilla*, were
 “ demolished, *Flavian*, the bishop of *Antioch*,
 “ notwithstanding the inclemency of the weather,
 “ his own great age, and the approaching disso-
 “ lution of his sister, who then lay in the agonies
 “ of death, immediately departed to interceed
 “ with that prince for his people. When he ar-
 “ rived at the palace, and was admitted into the
 “ royal presence, he no sooner saw the Emperor,
 “ but he stopped at a distance, fixed on the ground
 “ his eyes, which overflowed with tears, covered
 “ his face, and remained in a profound pensive
 “ silence, as if he had been the only criminal in
 “ that populous city. This is indeed an artful
 “ exordium, and abundantly more powerful and
 “ expressive than the most florid turns of rhetoric.
 “ And St. *Chrysostom* very justly observes, that by
 “ this mournful pathetic exterior, his chief aim
 “ was to pave the way for his oration, and to
 “ insinuate himself insensibly into the Emperor’s
 “ favour ;

“ favour; in order that the noble sentiments of
 “ lenity and mercy, which his cause required,
 “ might succeed those of anger and revenge.

“ The Emperor was so moved with this silent
 “ piece of rhetorick, that he dropped all his threats,
 “ assumed a milder strain, and after enumerating
 “ the favours he had conferred on that city, only
 “ added: *Is this the grateful return I was to expect?*
 “ *What reason have I given them to complain of my*
 “ *government? What have I done to them? And*
 “ *why should their insolence extend itself so far as to*
 “ *offer violence to the dead? Did they receive the least*
 “ *injury from them? What tendernefs, what marks*
 “ *of royal favour have I not shewn to that city? Is it*
 “ *not evident to the whole world, that Antioch even*
 “ *rivalled in my affection, the country where I drew*
 “ *my earliest breath? And that it gave me the great-*
 “ *est pleasure to think I should soon be able to see it?*

“ The good bishop, no longer able to bear such
 “ moving interrogatories, replied with a sigh,
 “ *All this is true, Sir; and the more unlimited your*
 “ *goodness has been to us, the more black is our crime,*
 “ *and our grief the more unbounded. Whatever*
 “ *punishment you inflict upon us will fall infinitely*
 “ *short of our demerits. Alas! the bare remembrance*
 “ *of our fault exceeds every common degree of punish-*
 “ *ment; for 'tis a woeful thing to have our ingrati-*
 “ *tude as widely spread over the world as your glory*
 “ *is extended. Had the Barbarians levelled our city*
 “ *with the ground, it would still have had some refuge,*
 “ *some hopes, so long as you vouchsafed to be its*
 “ *protector; but now to whom shall we fly for resource,*
 “ *since by ingratitude we are rendered unworthy of*
 “ *your protection?*

“ The infernal spirits, ever enemies to mankind,
 “ jealous of our felicities, have most miserably invol-
 “ ved

“ ved us in this abyfs of evils, out of which you, and
 “ you only, Sir, can extricate us: I presume to say
 “ Sir, that it is your affection for us which has thus
 “ involved us in our ruin, by inciting against us all
 “ the jealousy of the infernal region; but you, great
 “ Sir, like God himself, may draw infinite good out
 “ of the evil and mischiefs which Satan intended
 “ against us.

“ Neither will your moderation on this occasion be
 “ less honourable than the most celebrated triumphs.
 “ It is true, Sir, your statues have been thrown down,
 “ but if you will pardon this crime, others shall be
 “ raised to your honour, not of brass or marble,
 “ which are materials subject to decay, but such as
 “ time cannot deface, and will for ever exist in the
 “ hearts of all those to whom so bright an instance of
 “ your greatness of soul shall be related.

“ After this he set before him the example of
 “ Constantine the Great, who, when he was impor-
 “ tuned by some of his court to take revenge on
 “ some malecontents who had thrown stones at
 “ his statues, and defaced them, only rubbed
 “ his face, and with a smile, told them he had
 “ received no hurt.

“ He next sets before him an instance of his
 “ own mercy, repeats to him one of his own ex-
 “ pressions, for after having ordered the prisons to be
 “ opened, and the criminals to be pardoned, at
 “ the feast of Easter, he added, *Would to God, I*
 “ *were able in the same manner to open the graves,*
 “ *and restore the dead to life!* Now Sir, continued
 “ the pious prelate, *the time is come, and you may*
 “ *do it, &c. &c.*

“ In this affair he likewise interests religion it-
 “ self. *All the jews and heathens (says he) have now*
 “ *their eyes fixed on you, and wait your sentence: If*
 “ *favourable*

“ favourable to us, will they not be struck with admiration, and confess the god of the christians must be very
 “ powerful, since he can restrain the rage even of those
 “ who acknowledge no superior in this world, and
 “ transform men into angels?

“ After having answered all objections that
 “ could be inferred concerning the unhappy consequences which might be expected, should this
 “ crime be passed over with impunity, he further
 “ demonstrates, that by so singular an instance of
 “ clemency, *Theodosius* might edify the present age,
 “ as well as leave a bright example to ages yet unborn :—and then proceeds.

“ *To what renown will you attain, illustrious sire,*
 “ *should you grant this indulgence at the petition of a*
 “ *minister of the Lord? And it will appear most conspicuous to every one, that without any regard had to*
 “ *the unworthiness of the messenger, you greatly respected in him the power of his master who sent him.*

“ Believe me, sire, I come not before you in the
 “ name of the people of Antioch only; I am come
 “ from the sovereign lord, both of heaven and earth,
 “ to assure you, that if you pardon men their crimes,
 “ your heavenly father will pardon yours. Call to
 “ mind illustrious prince, that tremendous day, when
 “ you yourself must appear before the king of kings, and
 “ give a particular account of all your actions, before
 “ you pronounce your sentence on this unhappy city.
 “ Other ambassadors usually display magnificent presents before those potentates to whom they are sent;
 “ as for my part, I have nothing to offer to your Majesty, but the holy book of the gospels, and I must exhort you to imitate your sacred master, who every
 “ day does good to those who insult him.

“ He then concludes this affecting discourse, by
 “ assuring the emperor, that if he refused to pardon
 “ don

“ don that unfortunate place, he would never re-
“ turn to it again, nor acknowledge that as his
“ native country, which the most mild and mer-
“ ciful prince upon earth could not prevail upon
“ himself to forgive.

“ *Theodosius* was not able to resist the force of
“ this oration, he could scarce refrain from tears ;
“ but dissembling the emotions of his breast as
“ much as possible, he thus answered the worthy
“ patriarch : *If Jesus Christ, God as he is, was*
“ *willing to pardon those men who crucified him, can*
“ *I scruple to forgive my subjects who have offended*
“ *me ? I, who like them, am mortal, and but a servant*
“ *of the same master ?* Hereupon *Flavian* flung him-
“ self at his feet, wishing him all the success so no-
“ ble an instance of his mercy deserved ; and as
“ that prelate expressed an ardent desire of passing
“ the feast of *Easter* at *Constantinople* : Go father,
“ said *Theodosius*, embracing him, defer not one mo-
“ ment the comfort and joy which your people will re-
“ ceive by your return, and the assurances you will car-
“ ry of the free pardon I have granted them. I know
“ they still grieve and are afraid. Go then and carry
“ with you a pardon for the feast of *Easter*. Pray
“ the great god to bless my undertakings, and be assur-
“ ed that when this war is once finished, I will come
“ myself in person to comfort the city of *Antioch*.”



The ADMIRABLE SPEECH of the
APOSTLE PAUL to FESTUS.

E X O R D I U M.

“ I Think myself happy, king *Agrippa*, because
“ I shall answer for myself this day before thee,
“ touching all the things whereof I am accused of
“ the Jews, especially *because I know* thee to be ex-
“ pert in all customs and questions which are
“ among the Jews. Wherefore I beseech thee to
“ hear me patiently :

“ My manner of life from my youth, which was
“ at the first among mine own nation, at Jerusalem,
“ know all the Jews ; which knew me from the
“ beginning (if they would testify) that after the
“ most straitest sect of our religion, I lived a pha-
“ risee, and now I stand and am judged for the
“ hope of the promise made of God unto our fa-
“ thers ; unto which *promise* our twelve tribes, in-
“ stantly serving *God* day and night, hope to come.
“ For which hope's sake, king *Agrippa*, I am ac-
“ cused of the *Jews*. Why should it be thought a
“ thing incredible with you, that *God* should raise
“ the dead ? I verily thought with myself, that I
“ ought to do many things contrary to the name
“ of *Jesus of Nazareth*, which things I also did in
“ *Jerusalem* ; and many of the saints did I shut up
“ in prison, having received authority from the
I “ chief

98 ST. PAUL'S SPEECH TO FESTUS.

“ chief priests; and when they were put to death I
 “ gave my voice against *them* ; and I punished them
 “ oft in every synagogue, and compelled *them* to
 “ blaspheme; and being exceedingly mad against
 “ them, I persecuted *them* even unto strange cities;
 “ whereupon, as I went to *Damascus* with autho-
 “ rity and commission from the chief priests, at
 “ mid-day, O king, I saw in the way a light from
 “ heaven above the brightness of the sun shining
 “ round about me, and them which journeyed with
 “ me ; and when we were all fallen to the earth, I
 “ heard a voice speaking unto me, and saying in
 “ the hebrew tongue, *Saul, Saul,* why persecutest
 “ thou me? *It is hard for thee to kick against the*
 “ *pricks:* And I said, who art thou, *Lord?* And
 “ he said, I am *Jesus* whom thou persecutest ; but
 “ rise and stand upon thy feet, for I have appeared
 “ unto thee for this purpose, to make thee a mi-
 “ nister and a witness both of these things, which
 “ thou hast seen, and of those things in the which
 “ I will appear unto thee, delivering thee from the
 “ people, and *from* the gentiles unto whom now I
 “ send thee, to open their eyes, *and* to turn *them* from
 “ darkness to light, and *from* the power of *Satan*
 “ unto *God*, that they may receive forgiveness of
 “ sins, and inheritance among them which are
 “ sanctified by faith that is in me. Whereupon, O
 “ king *Agrippa*. I was not disobedient unto the
 “ heavenly vision : But shewed first unto them of
 “ *Damascus*, and at *Jerusalem*, and throughout all
 “ the coasts of *Judea*, and *then* to the *Gentiles*, that
 “ they should repent and turn to *God*, and do
 “ works meet for repentance : For these causes the
 “ *Jews* caught me in the temple, and went about
 “ to kill *me*. Having therefore obtained help of
 “ *God*, I continue unto this day, witnessing both to
 “ small

“ small and great, saying, none other things than those which the prophets and *Moses* did say should come ; that *Christ* should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the *Gentiles*.” (And as he thus spake for himself, *Festus* said with a loud voice, *Paul*, thou art beside thyself ; much learning doth make thee mad. But he said,) “ I am not mad, most noble *Festus* ; but speak forth the words of truth and soberness : For the king knoweth of these things before whom also I speak freely. For I am persuaded that none of these things are hidden from him ; for this thing was not done in a corner : King *Agrippa*, believest thou the prophets ? I know that thou believest.” (Then *Agrippa* said unto *Paul*, almost thou persuadest me to be a *Christian*. And *Paul* said,) “ I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.”

On the PASSIONS.

THE passions are the emotions of the soul, acting on the organs of the body, either spontaneously or by irritation.

Without a thorough knowledge of the passions, and their effects, none can become orators ; as the passions are the essence of eloquence, and moving them properly the chief business of elocution.

The orator must be affected himself, in order to affect others ; he then hath the power of gaining the attention of his audience, interesting their

their ears, seizing their passions, and gaining the mastery of their sentiments.

An Orator must of course study nature, let reason be his guide, and must be particularly careful to suit his voice and action to the subject.

“ ’Tis not enough, no harshness gives offence ;

“ The sound must seem an echo to the sense.

“ Soft is the strain when zephyr gently blows,

“ And the smooth stream in smoother numbers

“ flows ;

“ But when loud surges dash the sounding shore,

“ The hoarse rough verse shou’d like the torrent

“ roar :

“ Unlike when swift Camilla scours the plain,

“ Flies o’er th’ unbending corn, and skims along

“ the main.”

POPE,

That great orator *Cicero* informs us, that the peroration, or close of an harangue is the most proper place to introduce the passions ; for here the speaker must attempt, by all the powers of eloquence, to move the auditors.

Sometimes, however, the orator is obliged to make use of *amplification*, which is of different kinds, viz.

1. Not staying till the conclusion to raise the passions, but arranging them after every narrative of any consequence.

2. Arranging them after each part, where the whole is too long.

3. Placing them immediately after full evidence given of the facts asserted.

It is here necessary to observe, that *Cicero* has given us several instances of the manner in which a narrative may be warm and affecting, either in the detail itself, or by the reflections drawn from it: And amongst the rest, none is more perfect

perfect than the passage that relates to *Gavius's* punishment in the last invective against *Verres*. After *Cicero* had prepared for the fact by a sort of exordium, which is very vehement, and related the reason why *Gavius* was carried to *Messina* before *Verres*, he proceeds to the description of the punishment, where he insists particularly on these two circumstances, viz. The whipping a Roman citizen in the middle of the forum, and fixing him on a cross, of which he gives the following beautiful narrative. "This man, O ye judges! tho' a Roman citizen, was whipped in the middle of the forum at Messina, when, during the whole time, no groan, no complaint was heard from the unfortunate creature under the anguish of his stripes but this: I am a Roman citizen. He imagined this hint of his freedom would protect him from all ill usage; but so far was he from removing the heavy punishment, that even when he begged, and often repeated the name of freedom, the cross, I say the cross, was the unhappy wretch's doom, who, 'till that day, had never heard of such arbitrary power."

The above narrative is followed by this amplification.

"O the sweet name of liberty! O the grand privilege of our freedom."

Cicero then reproaches *Verres*, for making choice of a place for the death of a Roman citizen, where he might from the cross behold his country.

"That he who (said he) should call himself a citizen of Rome, might, while he was fixed to the cross, have a prospect of his dear country, and of his own home. Italy was the prospect that he chose for that purpose, that while expiring in grief and torment he might distinguish the rights of liberty and servitude, divided only by a narrow sea, and that

“ Italy should see its native expiring, under the most
 “ ignominious and painful torture.”

Cicero concludes in this bold and beautiful manner :

“ If I were in a desert the hardest rocks would be
 “ moved at a relation of such base unworthy treatment;
 “ how much more reason then have ye to be affected
 “ who are the senators, and judges ; the protectors of
 “ the laws, and the defenders of the Roman Liberty?”

This forcible mode of expression is called the *Pathos*, but when it is equally pathetic, but yet more cool and dispassionate, it is called the *Ethos*.

In describing the passions separately we shall begin with anger.

I. A N G E R.

ANGER is an excess of resentment for some real or supposed injury.

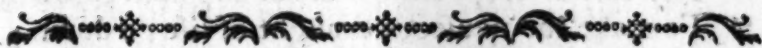
It is painful, because the thoughts of being treated disrespectfully naturally torments us.

It affords pleasure to some, because the idea of what we can offer to the disadvantage of our enemies seems agreeable.

Its causes are

1. Opposition ; or, when a person's will or interests are opposed.
2. Contempt ; that is, when one thinks himself little worth, in comparison to another.
3. Contumely ; when one derides or degrades another.

2 PACIFI-



2. PACIFICATION.

PACIFICATION is, when any person desires to be reconciled or to make peace; such as are most easily appeased, are

1. Those whom the aggressor hath not injured or affronted through contempt or disesteem.
2. Those whom he hath offended against his inclination.
3. Those who are sensible the offender is sincerely sorry for, and repents of, his misbehaviour.
4. Those to whom the aggressor has been formerly a benefactor.
5. Those where the offence is not the result of pride, insolence, or contempt.
6. Those who have a real value and respect for the aggressor, as well as those who are valued and respected by him.

III. LOVE.

The following poetical description of *Love*, defines that passion as well as any definition we have met with.

“ **L**OVE’s the most generous passion of the
 “ mind,
 “ The softest refuge innocence can find;
 “ The safe director of unguided youth,
 “ Fraught with kind wishes, and secur’d by truth;
 “ The

- " The cordial drop, heav'n in our cup hath thrown,
 " To make the nauseous draught of life go down ;
 " By which one only being, God might raise,
 " In lands of *Atheists* subsidies of praise ;
 " For none did e'er so dull or stupid prove,
 " But own'd a God, and felt his power in love.
-

IV. FRIENDSHIP.

FRRIENDSHIP is sincere when our best wishes attend another for his good only ; and not for any interested purpose of our own.

The motives of Friendship are, benefits received without any supposed advantage to the donor.

When benefits are bestowed without making the least application for them.

When our interest is promoted unknown to us, or to the opposed party.

A YOUNG LADY having desired
 a YOUNG GENTLEMAN
 of a Poetical Genius, to write a few lines
 upon TRUE FRIENDSHIP,
 he compos'd the following EPISTLE.

- " **S**INCE, fairest maid, enjoyn'd by your desire
 " To paint true friendship, that cœlestial fire !
 " Excuse the faults I blindly may commit,
 " And let the will absolve the want of wit.

" Hail

" Hail, sacred Friendship, passion most refin'd,
 " Thou purest rapture of the human mind !
 " Two hearts united by true friendship's bond,
 " Spurn selfish views, and to excess are fond ;
 " Above the thoughts of danger or of fear,
 " Unless for them to whom such love they bear !
 " They'd for each other gladly undergo
 " The worst extremity of human woe.
 " Friendships cannot each other discompose ;
 " Each sentiment seraphically flows :
 " But now, alas ! few souls give friendship birth ;
 " We scarce retain its sacred name on earth ;
 " For *Jonathan* King David's *friendship* burn'd,
 " As warm a *friendship* *Jonathan* return'd.
 " Such love *Achilles* to *Patrocles* bore ;
 " Which he as firmly did again restore.
 " Nor lov'd *Orestes* his *Pylades* less,
 " Both lov'd alike for both were in excess :
 " But I, fair maid, am victim to its law,
 " And entertain the *passion* which I draw ;
 " Believe me just, and diffident, and true,
 " And let me, fairest maid, my *friendship* place
 " on you.
 " Then try your power, my deeds will plainly
 " prove,
 " How quickly *Friendship* may be chang'd to love ;
 " If I'm too bold your pity may excuse,
 " What your own charms resistlessly produce :
 " If you condemn me, still I must implore
 " Leave to admire, and freedom to adore."

The persons for whom we entertain the greatest friendship, are

1. Our relations.
2. Our benefactors.
3. Those who are kind and indulgent to our friends.
4. Those

106 HATRED, OR ENMITY.

4. Those who profess an abhorrence and detestation of such persons as are our profound enemies.

5. Those who are just, benevolent, courageous and social.

6. Those who can take a jest without offence.

7. Those who applaud us for such actions as we ourselves imagine may be liable to censure, or reproach.

8. Those who connive at, or at least reproach us not with, the follies which we too often commit.

9. Those who industriously decline the recollection of such favours as they have bestowed upon us.

10. Those who generously forget and forgive an injury, and give no ill language in return for their ill treatment.

11. Those who are willing to do us a service when in their power.

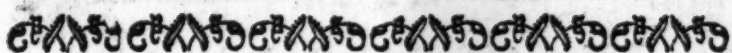
12. Those who speak their minds freely, without the least deceit, or mental reservation.

13. Lastly, Those we have all the just grounds imaginable to put our whole trust and confidence in.

V. HATRED, or ENMITY.

ANGER is a sudden emotion of the mind : Hatred or Enmity a more fixed one; they differ by the first being short-lived, and the other lasting. The one is a spark of fire, the other permanent smoke; hence the temper of one is hasty and the other sullen.

VI. FEAR



VI. F E A R.

FEAR is an anxiety of mind which arises from the supposition that some evil is approaching, or that something prejudicial to our interests is in agitation.

Danger is the near approach of any misfortune.

Persons most to be dreaded are :

1. Those who are well acquainted with our failings.
2. Those who have it in their power to injure and oppress us.
3. Those who imagine themselves injured by us.
4. Those who have actually injured us some time past.
5. Those who are our rivals, and aim at the possession of such things as we can never enjoy, if they succeed.
6. Those of whom men in greater power than ourselves stand in awe ; as also those who have absolutely ruined others much greater than we are.
7. Those who make it their daily practice to insult and tyrannize over their inferiors.
8. Those who are artful, designing, and hypocritical.

VII. ASSU-



VII. A S S U R A N C E.

ASSURANCE is a well grounded *hope or confidence* in times of distress.

This proceeds from

1. The distance of danger, or nearness of assistance.
2. Having no very formidable persons to apprehend.
3. Not having either injured, or been injured.
4. The danger being more extensive to others than ourselves.

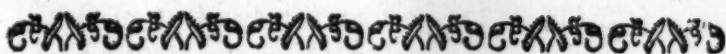
The persons who have the greatest hope and confidence are,

1. Such as have frequently been preserved, and when dangers have surrounded them.
2. Such as have proved for the most part successful in their undertakings.
3. Such as observe that their equals or inferiors are no ways apprehensive of any danger.
4. Such as are rich, powerful, and courageous.
5. Such as have done no act of injustice to their neighbours.
6. Such as imagine, that the persons who are gone before them in order to prevent the growing evil, will succeed in their attempt.
7. Such as imagine that they have made their peace with heaven.

To conclude this article,

- “ Presence of mind and courage in distress,
 “ Are more than armies to procure success.”

DRYDEN.



VIII. S H A M E.

S H A M E is an anxiety of mind, arising either from a past or an apprehended disgrace.

The causes of shame are,

1. Guilt for the practice of vices or follies.
2. Breach of trust.
3. Lying.
4. Keeping bad company.
5. Debauchery.
6. Excess.
7. Taking advantage of distress.
8. Denying to relieve distress.
9. Extolling a person too much thro' flattery.
10. Extenuating his faults thro' dissimulation.
11. When we are unwilling to go thro' toils and fatigues, which others, much older or better circumstanced sustain without reluctance, as this denotes effeminacy.
12. Upbraiding persons for being beholden to us.
13. Sounding our own praise.
14. Making riots.

Finally, being guilty of any crime or folly condemned by the laws of God, prohibited by the laws of man, or inimical to the laws of decency.

“ Honour and shame from no condition rise,
 “ Act well your part, there all the honour lies;
 “ Worth makes the man, and want of it the fellow,
 “ The rest is all but leather or prunella.

110 FAVOR AND COMPASSION.



IX. FAVOR, *or extending Grace.*

GRACE or favour implies the virtue by which we are of service to a person in distress, without any interested design.

A particular favor is, when a person is saved from distress by an individual, when deserted by the rest of the world.

We ought not to esteem as favors benefits bestowed.

1. By design.
2. Through secret views.
3. Under the necessity of compulsion.
4. For services that have been previously overpaid.

X. COMPASSION.

COMPASSION, synonymous with pity, is a sincere anxiety of mind, or concern for any misfortune or calamity that befalls another.

The most compassionate people are usually,

1. The unfortunate.
2. The aged.
3. The indisposed.
4. Timid persons.
5. Such as have families.
6. The benevolent.

Person

INDIGNATION. 111

Persons without compassion are in general

1. Such as are in despair.
2. The over prosperous.
3. The over rash.
4. The impudent and conceited.
5. The perverse or obstinate.
6. Those who have a contemptible opinion of mankind.

The subjects of compassion are

1. Things which create pain.
2. Matters that tend to disadvantage or ruin.
3. Want of friends.
4. Want of health.
5. Natural imperfections.

The objects of compassion are

1. Relations, friends, and acquaintance.
2. Equals in age or dignity.
3. Superiors, or inferiors in distress.
4. Virtue in any wise injured.

XI. INDIGNATION.

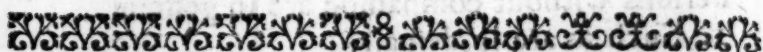
INDIGNATION is a contemptible idea arising in the mind of one person with respect to another.

The objects of this passion, are accidental acquisitions, improperly used, such as riches, power, &c.

The most addicted to this passion are, conceited and ambitious people.

The least addicted are those of a contented and those of a groveling disposition.

112 ENVY AND EMULATION.



XII. E N V Y.

ENVY arises from a desire to possess what others have, and is an anxiety of mind, the trouble of which proceeds from another's prosperity.

The most envious persons are,

1. People in power, who always wish to have great sway.
2. The rich, who crave more wealth.
3. The ambitious, who seek more fame.

The objects of *Envy* are riches and power, and even matters of merit.

" Envy will merit, like its shade pursue,

" But like the shadow proves the substance true."

POPE.

XIII. E M U L A T I O N.

EMULATION is a serious sorrow at not being able to equal some others in the acquirement of superior qualities, or the pursuit of honours, riches, &c. This passion is consequently a spur to make us excel.

Those addicted to this passion are,

1. The young—bold—courageous.
2. Such as have a high opinion of their own worthiness.
3. Men of whom the world have a good opinion.
4. Those who live well, but wish to live better.
5. Those who are cotemporary with praiseworthy people.

The

The objects of emulation are

1. The virtues in general.
2. To do as we would be done by.

Disdain and contempt are the contrast of this passion.

Of the MANNERS.

EXCLUSIVE of the *Passions* already described, the *Manners* are distinguished by *Ages* and *Fortunes*.

The ages are in number three, viz.

1. Youth.
2. Maturity.
3. Old age.

The manners of youth are,

1. Violence of desires
2. Inconstancy and incontinency.
3. Proneness to anger.
4. Being eager and soon cloyed.
5. Good natured and credulous.
6. Fondness of honor and applause.
7. Being full of hopes and expectations.
8. Having courage and friendship to their com-

panions.

9. Being lovers of cheerfulness.
10. Being guilty of excess.

The manners of maturity are,

1. Not being too timid or presumptuous.
2. Not being too credulous or unbelieving.
3. To aim at what is honourable and profitable.
4. Not being either avaricious or profuse.
4. Not being easily provoked.
9. Being courageous with moderation

7. To observe a mean whereas youth and old age are in extremes.

The manners of old age or old men are that,

1. They are always doubtful and wavering, and do nothing with vigour or spirit.

2. They are peevish and jealous.

3. They are poor-spirited, and for the most part covetous.

4. They are very timorous, and fond of life with all its inconveniencies.

5. Lovers of profit more than honour.

6. They are very loquacious, and violent in their anger, tho' unable to put their resentment in execution.

7. Their desires are languid. And lastly,

8. They are always full of complaints.

With respect to *Fortune*, the Manners are in the NOBILITY, *ambition* and *pride* of *Birth*; in the RICH, being *haughty* and *imperious*, *luxurious*, *dis-solute* and *insolent* to their inferiors; and in MEN of POWER, *gravity*, *seriousness*, and often *duplicity*.

OF S T Y L E.

STYLE or Stile as it is sometimes called, is of two sorts, *Grammatical* or *Personal*.

Grammatical Style, consists only of the rules of *Syntax*.

Personal Style is immediately under the rules of rhetoric, and contains the beauties of expression peculiar to any orator.

Thus in the Grammatical Style we may say *the rain from the clouds moistens the earth and causes plenty*; but in the personal Style, which is of a more

THE PLAIN STYLE. 115

more poetical and elegant nature, according to scripture we may say, *The clouds drop fatness.*

The matter or subject must direct the nature of the style.

The Styles are of three kinds, viz.

1. Plain.
2. Sublime.
3. Mediate.

The PLAIN STYLE.

THE *plain, simple, or humble* style depends for propriety on

1. Perspicuity.
2. Simplicity.
3. Exactness.

It must be *soft, modest*, and sometimes *negligent*; rejecting *pomp, affectation, and varnish*, and its greatest difficulty is to produce an *elegant simplicity*.

The *subjects* of this style are all *familiar writings, or speeches, narrations, proofs, &c.* And it is particularly used in.

1. Epistles.
2. Letters.
3. Dialogues.

An example in prose of the plain style from
TULLY'S OFFICES, in the relation of
the adventures of *Canius a Roman knight*.

“ WHEN *C. Canius a Roman knight*, a facetious and sensible man, and of some learning, went to *Syracuse*, not about business but to
“ do

“ do no nothing, as he used to say, he gave notice
 “ that he should be glad to purchase a country
 “ house near the city, where he might divert him-
 “ self sometimes with his friends, without the im-
 “ portunities of visitors. The report of this spread-
 “ ing all over the city, a certain banker at *Syracuse*
 “ called *Pythius*, told him he had indeed a country
 “ house, but not to sell; that *Canius* might make
 “ use of it as his own; and intreated him to dine
 “ with him at it the next day. *Canius* promising
 “ he would, the banker, whose occupation made
 “ him acceptable to all sorts of people, sent for
 “ some fishermen, and desired them to fish before
 “ his house the day following; giving them some
 “ other directions proper for his design. *Canius*
 “ came at the time appointed: He found a magni-
 “ ficent entertainment, and the sea covered with
 “ fishermen’s boats, who, one after another, brought
 “ *Pythius* fish in abundance. At this sight *Canius*
 “ being very much surprised, *What*, (says he to
 “ *Pythius*) *is there such a quantity of fish, and such a*
 “ *number of fishing-boats here every day? Every day,*
 “ answered *Pythius*: *This is the only place about Syra-*
 “ *cuse where there are any fish, and where water is to*
 “ *be got: If it was not for this place, these people could*
 “ *not subsist.* Hereupon *Canius*, enamoured with
 “ the house, presses *Pythius* to sell it him. *Pythius*
 “ seems very unwilling, is mightily courted, but
 “ consents at last. *Canius*, being a rich man, and
 “ having a strong fancy for the house, gives *Pythius*
 “ whatever he asks for it, together with the fur-
 “ niture. The contract is signed, and the affair
 “ ended.—*Canius* entreats his friends to come to see
 “ him the day following at his new habitation. He
 “ repairs thither himself very early in the morning
 “ but sees neither fishermen nor fishing-boats. He
 “ asks

“ asks a neighbour whether the fishermen were
 “ making holiday, seeing none of them there. *Not*
 “ *that I know of*, replies the neighbour, *for there*
 “ *never is any fishing in this place; and I was yester-*
 “ *day surprized to see so many fishing-boats.* Upon
 “ this, *Canius* began to fall into a great rage, but
 “ what could he do, the laws against deceit and
 “ treachery were not yet established.”

An example in verse of the plain style, written
 by a military genius during the late war, to
 his friend in the Isle of WIGHT, on the
 British Troops leaving that place to em-
 bark for the coast of FRANCE.

“ I T must be so, the fleet directly sails,
 “ Her canvass wings are spread with fav’ring
 “ gales ;
 “ The soldiers all prepare to leave the shore,
 “ I leave my friend perhaps to meet no more.
 “ To thee dear *Sharp*, whom cheer’d with fortune’s
 “ smile,
 “ ’Tis giv’n to rest in Vecta’s beauteous isle ;
 “ At ease reclin’d in *Carsbrook’s* pleasing shades,
 “ The graces court thee and the tuneful maids
 “ With affluence bless’d, and calm domestic joys,
 “ No rude alarm thy sacred peace destroys.
 “ To me ’tis giv’n in works of death to toil,
 “ And fertilize with blood a foreign soil ;
 “ Remov’d far distant from *Staffordia’s* plains,
 “ Where late I sung amidst the list’ning swains,
 “ Plains evermore belov’d, since all that’s dear,
 “ My friends, my parents, my *Lucinda’s* there !
 “ In

" In my mind's eye methinks I see them mourn,
 " And anxious wait a truant youth's return.
 " O did our stations like our minds agree !
 " A lot like thine had heav'n bestow'd on me,
 " In this fair isle for ever wou'd I stay,
 " Peaceful if grave, and innocent if gay ;
 " For my rough genius wou'd at length refine,
 " Acquiring worth by imitating thine ;
 " With thee i'd wander o'er the historic page,
 " And view the changing scenes of ev'ry age ;
 " Or led by thee the latent tracts explore,
 " Of dark philosophy's extensive lore,
 " Or now reclined in the sylvan bow'r,
 " With peaceful bards enjoy the blissful hour.
 " *Shakespeare* who speaks the language of the soul,
 " And *Milton* soaring past the starry pole ;
 " Descriptive *Thomson*, and satyric *Young*,
 " *Pope*, *Swift*, and *Gay*, and all the sons of song.
 " But I must go—the gen'ral gives command,
 " Ev'n now the thronging troops approach the
 " strand :
 " Farewell my friend this artless worth receive,
 " This artless verse, is all the muse can give ;
 " Too lately found, too early torn away,
 " I found alas ! and loss you in a day,
 " While swift before the winds our vessel flies,
 " To *Vesta's* coast I still shall turn my eyes ;
 " 'Till wrap'd in clouds I can no more behold,
 " Her tufted hills, and fields of waving gold,
 " At length when landed on some foreign shore,
 " Doubtless if e'er I visit *Vesta* more :
 " Still, still dear *Sharp* the muse shall faithful be,
 " And waft a sigh to *Vesta* and to thee."

The

The *Poetical Plain Style* must always be elevated above the *Prose Plain Style*, but with respect to Poetical Composition, some of the most noble examples, not only of the *Plain* but of the *Sublime* and *Mediate* Styles, are to be found in a New Work at once the most pleasing and important,* from which we have taken the Liberty to extract the following lines on

THE LAW given from MOUNT SINAI.

- “ NOW Israel, such JEHOVAH’s will,
 “ Takes a large compass round the hill;
 “ And eastward all the tribes are led
 “ Where lofty Sinai rears his head;
 “ Then their fair tents, by God’s command,
 “ In order near the mountain stand.
 “ There as the man of God with pain
 “ Attempts the lofty steep to gain,
 “ Jehovah’s voice upon him broke;
 “ The mountain trembled as he spoke:
 “ Thus shalt thou speak to Israel’s race,
 “ My wonders done before your face,
 “ Which late from Egypt made you rise,

* FELLOWS’s *History of the Bible*, in verse, neatly printed in four volumes, Price 10s. bound, for ALEX. HOGG, *Paternoster-row*; for a further account of which see the Catalogue of New Books, placed at the end of this Work.

“ Swift

120 THE PLAIN STYLE.

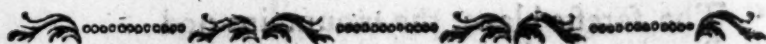
“ Swift as an eagle cuts the skies,
 “ Your love and full obedience claim ;
 “ And if you will regard the same,
 “ My covenant keep, obey my voice,
 “ And make my holy laws your choice,
 “ Above all people you shall be
 “ An holy nation lov'd by me ;
 “ And with peculiar glory shine :
 “ For all the heav'ns and earth are mine.
 “ Moses reports each awful word
 “ Spoke from the mountain by the Lord ;
 “ And all the tribes united say,
 “ Let God command, and we obey.
 “ Then spake the God : before their eyes,
 “ When the third morn from hence shall rise,
 “ Array'd in terror I come down,
 “ And give my law from Sinai's crown;
 “ From thence shall speak to them and thee :
 “ The nation shall my glory see ;
 “ Shall see and tremble ! But with care
 “ Warn all the tribes that they prepare
 “ To meet their God. Let them take heed
 “ How they too near the hill proceed :
 “ But at due distance reverence give ;
 “ For none that touch the mount shall live.
 “ Moses regards the Sovereign will,
 “ And round the compass of the hill
 “ At proper distance rais'd a mound,
 “ And sanctifies the nation round.
 “ Soon rose the sacred morn that saw
 “ The eternal God proclaim his law :
 “ The brooding tempests slowly rise,
 “ And swell and blacken in the skies ;
 “ In solemn majesty come down,
 “ And gather round the mountain's crown.
 “ Then burst the thunder from the cloud,
 “ And the shrill trumpet sounded loud ;
 “ Beneath

- " Beneath the found the desert quakes,
 " And Sinai to its centre shakes :
 " The God descends in clouds and storms,
 " And darkness his pavillion forms.
 " Then *Moses* brings the people near ;
 " The trembling tribes attend with fear :
 " The bellowing thunder, and the blaze
 " Of lightning, fill them with amaze.
 " With louder sounds, and louder still,
 " The awful trumpet shakes the hill :
 " Flames burst, and clouds of smoke arise
 " In dusky volumes to the skies.
 " While thus the tribes, in wild dismay,
 " The terrors of the Lord survey ;
 " The voice of God from *Sinai* breaks,
 " All heaven is silent while he speaks.
 " Chill horror runs thro' all the bands ;
 " The nation at a distance stands :
 " While from the centre of the flames
 " Heaven's awful king his will proclaims.
 " The clouds stand still, and all around
 " The trembling breezes bear the sound.
 " I am the Lord thy God that broke
 " Insulting *Egypt's* servile yoke :
 " And brought thee from the impious land :
 " Hear and obey my just command.
 " 1. Revere me as the God supreme !
 " Nor ever let another claim
 " The title of thy God, or Lord ;
 " Or ever be by thee ador'd.
 " 2. View with contempt the numerous train
 " Of earthly gods, and idols vain,
 " In whatsoever likeness made ;
 " And be no worship to them paid.
 " 3. Take heed thy language ne'er proclaim
 " The want of reverence for my name.

- " The wretch that dare insult the skies
 " By such abhorr'd presumption, dies.
 " 4. Regard my holy day of rest,
 " And be from worldly toil releas'd,
 " Thyself, thy servant, and thy beast :
 " Nor ever let my sabbath be
 " Dishonour'd or prophan'd by thee.
 " 5. Let filial reverence and love
 " United in thy bosom move :
 " Honour thy parents both, and stand
 " Long-liv'd and happy in the land.
 " 6. Cherish soft pity in thy heart,
 " And from all cruelty depart :
 " Let not thy fellow-creature bleed :
 " But shudder at the horrid deed.
 " 7. Let not vile lust thy heart command,
 " But at determin'd distance stand,
 " Whenever by temptation led
 " To violate thy neighbour's bed.
 " 8. Abhor the wretch, and all his trade,
 " That dare another's right invade ;
 " To every thievish deed inclin'd,
 " A constant foe to all mankind.
 " 9. Let only truth direct thy tongue,
 " And scorn to do thy neighbour wrong :
 " But when the tribes in judgment stand,
 " Be falshood banish'd from the land.
 " 10. Contented be with what I give ;
 " Let no repining murmurs live :
 " Nor ever let thy greedy fight
 " Desiring view thy neighbour's right.
 " From *Sinai's* mount, amidst the fire,
 " Thus spake the Great Eternal Sire :
 " And when he ceas'd, with bellowing noise
 " His dreadful thunders shook the skies :

" The

- " The forests blaze, the mountains nod
 " Beneath the lightnings of the God ;
 " While the vast desert all around
 " Quakes at the awful trumpet's sound.
 " The astonish'd nation hears and sees,
 " And in confusion turns and flees ;
 " Then at the awful distance stands
 " Regardful of the great commands.
 " Moses exhorts them not to fear,
 " Tho' in his terrors God appear :
 " For not in wrath he comes, but love,
 " To teach his people, and to prove.
 " But still impress'd with trembling awe,
 " No nearer dares the nation draw :
 " They jointly to the prophet say,
 " Let God command, and we obey.
 " But while his dreadful thunder rolls,
 " It withers and confounds our souls.
 " Do thou the heavenly precepts learn,
 " And back to us the words return :
 " For should our nation dare draw nigh
 " While great *Jehovah* speaks, we die !
 " Still rolls the thunder 'cross the skies,
 " And dreadful still the lightning flies ;
 " The earth, the air, the mountain shakes ;
 " And e'en the holy prophet quakes :
 " But recollected, takes his way
 " To where the awful lightnings play ;
 " And where the God, unseen, unknown,
 " In darkness rears his awful throne.



The following are the best **EXAMPLES**
in our Language of *Epistles* and *Letters*.*

L E T T E R I.

From a Clergyman to a young Nobleman.

My Lord,

“ **W**ITH inexpressible grief have I heard, that
 “ you have given yourself up to all manner
 “ of debauchery; that you have ruined a young
 “ woman, who might have been still virtuous, had
 “ it not been for the temptations which you threw
 “ in her way. Is it possible that the youth, whose
 “ education I superintended with so much pleasure,
 “ should now become an abandoned profligate?
 “ But I know it is true, for I have received
 “ information from those who would not deceive
 “ me. Ah! my dear Lord, have you forgotten all
 “ the instructions I gave you? Yes; And what is
 “ still worse, and attended with innumerable aggravations,
 “ you have despised the law of God,
 “ and trampled on the rights of humanity. Was
 “ it for this, that I carried you in my arms? that
 “ I pointed out to you, in your infant years, the
 “ amazing beauties of creation; and taught you
 “ to love God as a friend, rather than to fear him
 “ as a sovereign?

“ Let

* These are selected from the most useful work extant
viz. The Rev. G. Brown's New English Letter Writer,
 Price 1s. 6d. sew'd, or 2s. neatly bound.—For an account
 of the contents of which, see the Catalogue of New Books,
 placed at the end of this Work.

“ Let me beg you to call upon me, and I will
 “ not say what anger inspires, what prejudice sug-
 “ gests ; but the effusions of the sincerest love
 “ shall be poured out upon my once beloved pu-
 “ pil. You must not be afraid of me, for you
 “ will neither find me an angry pedagogue, nor an
 “ imperious tyrant. I am no stranger to youthful
 “ passions, and therefore the greater lenity should
 “ be shewn : But, however, decency, morality and
 “ religion, should speak more powerfully than the
 “ senses. What is man, my dear Lord, if he takes
 “ council only from his own corrupted heart ?
 “ Alas ! I find, within myself, the same passions
 “ which have led you astray, and which would do
 “ the same with myself, were I not directed by
 “ conscience and the fear of God. Ah ! what
 “ are poor mortals without the divine assistance ?
 “ Be not afraid to wait on me ; my profession, as
 “ a minister of the gospel, teaches me to do all the
 “ good that lays in my power ; and therefore I
 “ will leave nothing undone to restore you to your
 “ friends, and to reinstate you with tenderness in
 “ the paths of virtue. Come, my dear pupil ;
 “ and, if you will not, I will find you out wherever
 “ you are. You may think, you may project, you
 “ may act as you please ; but I am determined,
 “ through the grace of God, that you shall not be
 “ lost. There is more joy in heaven over one sin-
 “ ner that repenteth ; than over ninety and nine
 “ just persons, who need no repentance.”

I am, my dear Lord,

Sincerely yours,

G. G.



L E T T E R N.

From the Same to the Same.

My dear Lord,

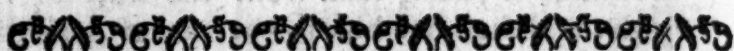
" WITH horror have I spent the last night in
 " my bed, when I considered, that instead
 " of your calling upon me, you actually denied to
 " be seen, when I came to your lodgings. Am I
 " your enemy? Have I forgot the obligations I am
 " under to your ever honoured father? Would
 " you have me fall upon my aged knees, and beg
 " you will return to your duty? I will do so, if
 " you will suffer me. I know you have a noble,
 " generous soul; and although, for some time, you
 " have been contaminated by vice, yet I still hope
 " for your reformation.
 " Do you imagine I can find fault with you?
 " None, but hypocritical devotees, take pleasure in
 " putting themselves into a passion. Blessed be
 " God, I have read the gospel, which should be
 " the rule of your conduct, and of mine; and, in
 " that divine book, I learned that Christ, with open
 " arms of compassion, received the chief of sinners.
 " How attentive then ought we to be, not to break
 " the bruised reed, nor quench the smoking flax?
 " I doubt not, but you remember Eusebius, an
 " author whom I often recommended to your perusal
 " in your younger years, before you had polluted
 " your mind with the grossest impurities.
 " That celebrated author tells us, that John, the
 " beloved disciple of Christ, in his advanced years,
 " reclaimed

“ reclaimed a young man from the ways of iniquity, and then left him to the care of the bishop of Ephesus. Evangelical duty obliged the holy apostle, for some time, to be absent; and, upon his return, he asked the bishop, what was become of the young man? The bishop answered, that he was lost: by which he meant, that he had given himself up to loose abandoned company; that he had forsaken his God, and was sunk into all manner of impurity. Bring me a horse said the holy Apostle; and, notwithstanding his great age, he went in search of the unhappy youth, and found him along with a band of robbers in the mountains. He brought the deluded youth back to a sense of his duty, and he became an eminent preacher of the gospel: Nay, what is more, he sealed his doctrine with his blood; he was adorned with the crown of martyrdom. And do I not seek you, my Lord, when all your friends have abandoned you? Nay, I will persecute you, ’till I can once more reconcile you to the paths of virtue. It is now above twenty years since I first knew you, and therefore I ought to have some ascendancy over you; yea, more than those graceless companions, who have done all that lay in their power to pollute your mind, to corrupt your morals, and to make you a disgrace to human society. At this moment, tears of compassion for you flow from my eyes, and from the noblest motives; namely, religion and friendship. Come, my dear Lord, and dry them up; and then my grey hairs, like those of your noble father, will go down with peace to the grave.”

I am, My dear Lord,

Your affectionate friend,

G. G.



L E T T E R III.

The young Nobleman's Answer.

Reverend Sir,

“ I T was about nine o'clock last night, when I
 “ received your letter; and, at that time, I was
 “ just waiting to attend one of those unhappy crea-
 “ tures who had been seduced by me (if possible)
 “ as wicked as myself. I read your letter (do not
 “ say with scorn) perhaps to be remembered for
 “ ever, because it induced me to look back to the
 “ first. Is there such a thing as divine providence,
 “ to conduct the affairs of this lower world? Yes,
 “ there must be, or my eyes would never have
 “ been directed to my bible, while I was mediating
 “ on unlawful pleasure. My bible! ah! why do
 “ I mention that sacred book? The title to eternal
 “ inheritance, but despised by a poor unworthy
 “ wretch, as I am. Yes, Sir, in the agitation of
 “ mind I laboured under, a neglected bible pre-
 “ sented itself to my view. That book you first
 “ taught me to read, and would to God I had never
 “ forgotten what its precepts contain. But I
 “ have sinned, and what shall I say unto that God,
 “ in whom I live, move, and have my being!
 “ gracious heaven! what condition is my mind in
 “ at present! A guilty conscience tears me in
 “ pieces; divine mercy presents me with a gleam
 “ of hope. One moment I look upon my sins as
 “ unpardonable, the next I remember that Christ
 “ died for the ungodly. Shall I lay violent hands
 “ on myself, like the Romans of old? Alas! I am
 “ not

“ not the author of my own being; nor has any
 “ man a right to take that away, which is not in his
 “ power to restore. Self-murder! ah! my God,
 “ may I never die a Roman death! But, alas!
 “ my passions; how shall I keep them under pro-
 “ per restraint? I abhor myself, and repent in dust
 “ and in ashes.

“ Tender, indeed, are the expressions made use
 “ of by my dear tutor; but how shall a poor, un-
 “ fortunate, infatuated prodigal, reduce them to
 “ practice? Difficult as that task may be, I will
 “ endeavour to comply with your injunctions.
 “ The grace of God will direct me; but I have
 “ trampled upon his grace. My dear Sir, is there
 “ such a place as hell? Yes, there is, for I have a
 “ hell in my bosom. Ah! where shall I fly from
 “ myself? Ruined innocence! afflicted parent!
 “ despairing youth, and sinking old age, all con-
 “ spire against me, and call aloud for the divine
 “ vengeance! If ever you had the least regard for
 “ me, let me beg you will call upon me once more;
 “ and, I can assure you, you will not be denied.
 “ Indeed you would never have been denied, but
 “ for guilt. Guilt creates sin, and thus does Sa-
 “ tan reward his vassals. I will be implicitly obe-
 “ dient; I will, if possible, perform what you pre-
 “ scribe. May God direct your pen, and may hu-
 “ manity take place in your heart.”

I am, reverend Sir,

Your penitential and affectionate friend,

L.

LETTER IV.



L E T T E R IV.

The Clergyman's Reply.

My dear Lord,

“ **R**efreshing as a shower of rain descends upon
 “ the parched ground, during the sultry
 “ month of July; chearful as it is for the mer-
 “ chant to find that his ship, reported to have been
 “ lost, has got safe into the harbour; and comfort-
 “ ing for a parent to hear of his prodigal son, re-
 “ turning to his duty; such was your letter to me.
 “ Was I ever your enemy? Heaven forbid: But
 “ now your repentance, which I hope is sincere,
 “ will comfort my declining years, and make the
 “ winter of age resemble the beauties of summer.
 “ You desire me to point out to you the line of
 “ duty, consistent with your present circumstances,
 “ as the effect of your former conduct. My advice!
 “ yes; and my advice shall be given with the same
 “ sincerity as if I were to appear the next moment
 “ before the tribunal of that unerring Being, who
 “ will do justice to all the children of men.
 “ You have detached yourself from those com-
 “ panions, who first seduced you from the paths of
 “ virtue; but you must pity, not hate them: Nay,
 “ the moment you find that any of them become
 “ sensible of their folly, you must point out to them
 “ those pleasures which arise from sincere and ge-
 “ nuine repentance. Spend two or three hours,
 “ every day, in reading books on moral, and di-
 “ vine subjects; for, unless you mix these together,
 “ you will be apt to acquire a melancholy habit;
 “ and

“ and religion, the most pleasant thing in the
 “ world, will create disgust, and your best efforts
 “ will be rendered ineffectual. Take an exact
 “ survey of your estate, and pay off your debts as
 “ soon as possible ; and this you ought to do, that
 “ you may have it in your power to be generous.
 “ When these debts are paid off, let me beg you
 “ will then give something to relieve the necessi-
 “ ties of the poor ; and, for God’s sake, never shut
 “ your hand, where you see an apparent object of
 “ distress. You have seduced a young woman ; let
 “ me beg you will settle an annuity on her, to ena-
 “ ble her to live above prostitution. This is a duty
 “ you owe to God, to your conscience to the com-
 “ munity at large, and to the injured woman. The
 “ blood of Christ cleanseth from all impurities ;
 “ but, that we may become worthy of that inesti-
 “ mable blessing, we must exert our utmost efforts,
 “ in making attonement for our former faults.
 “ Spend some hours, every day, in chearful com-
 “ pany ; but always take care that no expression
 “ is made use of, by which religion is defamed,
 “ or the name of God wantonly traduced. When
 “ this happens, withdraw quietly and say nothing.
 “ The repetition of blasphemous or indecent ex-
 “ pressions, wears off from the mind all regard for
 “ God and his law ; and such is the corrupted state
 “ of human nature, that the poison is insensibly
 “ drunk in, and poor mortals are ruined, before
 “ they so much as know that their conduct leads
 “ them towards a dangerous precipice. Well
 “ might the Psalmist say, *Lord, what is man, that*
 “ *thou art mindful of him !*
 “ It is long since you turned your back upon
 “ divine ordinances ; to publick worship you have
 “ been a stranger. Will you take the advice of
 “ one

132 THE SUBLIME STYLE.

“ one, who first taught you there was a God, and
 “ that you had an immortal soul? Yes, I think
 “ you will, and it shall be in the words of the
 “ Prophet; *Return and seek the Lord, until he come*
 “ *and rain down righteousness upon you.* A regular
 “ attendance upon public worship, nourisheth the
 “ fear of God in the soul; and the more we attend
 “ to it, the greater pleasure do we take in religious
 “ duties. Be tender and compassionate to your
 “ tenants; always remembering, that let your sta-
 “ tion in this world be ever so elevated, yet you
 “ are still the servant of God. He exacts special
 “ obedience from you, and he will reward or pu-
 “ nish you, according to your actions. Upon the
 “ whole, if you attend to what I have said, you
 “ will find the truth of those emphatical expressi-
 “ ons, *Wisdom's ways are ways of pleasantness, and*
 “ *all her paths are peace.*”

I am, my dear Lord, with great sincerity,

Your affectionate friend,

G. G.

The SUBLIME STYLE,

TO define the sublime style we may say that
 it is

Noble,

Great,

Rich,

Grave,

Elevated,

Forcible,

Moving,

Sentimental,

Transporting,

Bold.

In fine, it is the *thunder of argument* and the *light-
 ning of elegance*; hence epic poetry, tragedy, &c. are
 the subjects of the sublime style.

“ The

THE SUBLIME STYLE. 133

The *sublime style* however and *sublimity* itself differ, for the *sublime style* requires magnificent expressions, but *sublimity* may be form'd in a single figure, or turn of thought; as, *God said let there be light, and there was light.*

The sources of *sublimity* are according to *Longinus*.

“ 1. A lofty conception. 2. A capacity of moving the passions. 3. The proper management of figures. 4. Splendid expression. 5. Magnificent composition. But as a common foundation for these he presupposes a natural ability of speaking fluently, without which they will avail but little.

“ The *first* of these he esteems the most important, which, though rather a natural than an acquired qualification, he advises us to keep up and cultivate with the utmost care: For he supposes the mind of a true orator to have nothing low or groveling in it, but to be full of great ideas and generous sentiments; it being impossible for those, who have been accustom'd to a mean and servile way of thinking, to produce any thing so *sublime* as to convey a pleasure and admiration to posterity. And hence it is, that such sayings as are really grand and lofty have chiefly proceeded from those who have been remarkable for greatness of soul.”

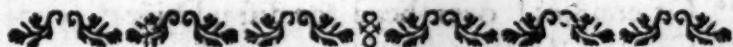


Some of the greatest examples of SUBLIMITY, are to be found in the HOLY SCRIPTURES; such as the beautiful and SUBLIME description of the Divine Being, as represented in *Psalms XVIII.*

“ **T**HEN the earth shook and trembled; the foundations also of the hills moved, and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly; yea, he did fly upon the wings of the wind. Ver. 7—10.

“ So again, *Psalms lxxvii.* 16—19. The waters saw thee, O God, the waters saw thee, and were afraid, the depths were also troubled. The clouds poured out water, the skies sent out a sound; thine arrows also went abroad. The voice of thy thunder was in the heaven; the lightnings lighted the world, the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.”

Another



Another beautiful example of sublimity in scripture, is the fine description of a horse in the book of JOB,—which hath been thus elegantly paraphras'd.

- “ **H**AST thou, O Job! giv’n to the gen’rous
 “ horse,
 “ His confidence, his spirit, and his force?
 “ The deep thick mane which cloaths the noble
 “ beast,
 “ The graceful terror of his lofty crest.
 “ Is it thy work? canst thou his courage shake,
 “ And make him like a wretched insect quake?
 “ And smoke and flame amidst the battle blow?
 “ Proud with excess of life he paws the ground,
 “ Tears up the turf, and spurns the sand around,
 “ Nor does he start when the loud trumpet sounds;
 “ But to the music capers, leaps, and bounds;
 “ Pleas’d with the martial noise he snuffs the air,
 “ And smells the dusty battle from afar,
 “ Neighs to the cannon’s thunder and the shouts
 “ of war.”

The fight of ANGELS.

- “ ————— Now storming fury rose,
 “ And clamour, such as heard in heav’n, till now,
 “ Was never: arms on armour clashing bray’d
 “ Horrible discord, and the madding wheels

" Of brazen chariots rag'd; dire was the noise
 " Of conflict! over-head the dismal hiss
 " Of fiery darts in flaming volleys flew,
 " And flying vaulted either host with fire.
 " So under fiery cope together rush'd
 " Both battles main, with ruinous assault
 " And inextinguishable rage: All Heav'n
 " Refounded; and had earth been then, all earth
 " Had to her centre shook.

MILTON.

A storm of thunder, and lightning.

" 'TIS lift'ning fear, and dumb amazement all:
 " When to the startled eye the sudden glance
 " Appears far south, eruptive through the cloud;
 " And following slower, in explosion vast,
 " The thunder raises his tremendous voice.
 " At first, heard solemn o'er the verge of Heav'n,
 " The tempest growls; but as it nearer comes,
 " And rolls its awful burden on the wind,
 " The lightning's flash, a larger curve, and more
 " The noise astounds; till over head a sheet
 " Of various flame discloses wide, then shuts
 " And opens wider, shuts and opens still,
 " Expansive, wrapping *Æther* in a blaze
 " Follows, the loosen'd, aggravated roar
 " Enlarging, deep'ning, mingling peal on peal
 " Crush'd horrible, convulsing heav'n and earth."

THE



THE UNIVERSAL PRAYER.

DEO OPT. MAX.

- " FATHER of All ! in ev'ry age,,
" In ev'ry clime ador'd,
" By saint, by savage, and by sage,
" Jehovah, Jove, or Lord !
- " Thou Great First Cause, least understood;
" Who all my sense confin'd
" To know but this, that Thou art Good,
" And that myself am blind :
- " Yet gave me, in this dark estate,
" To see the Good from Ill;
" And binding Nature fast in Fate,
" Left free the human will.
- " What Conscience dictates to be done,
" Or warns me not to do,
" This, teach me, more than Hell to shun,
" That, more than Heav'n pursue.
- " What blessings thy free bounty gives,
" Let me not cast away ;
" For God is paid when Man receives,
" T' enjoy is to obey.
- " Yet not to Earth's contracted span
" Thy Goodness let me bound,
" Or think the Lord alone of Man,
" When thousand worlds are round ;

138 POPE's UNIVERSAL PRAYER.

" Let not this weak unknowing hand
 " Presume thy bolts to throw,
" And deal damnation round the land,
 " On each I judge thy foe.

" If I am right thy grace impart,
 " Still in the right to stay;
" If I am wrong, oh teach my heart
 " To find that better way!

" Save me alike from foolish Pride,
 " Or impious discontent,
" At aught thy wisdom has deny'd,
 " Or aught thy goodness lent.

" Teach me to feel another's woe,
 " To hide the fault I see;
" That mercy I to others show,
 " That mercy show to me.

" Mean tho' I am, not wholly so,
 " Since quicken'd by thy breath;
" Oh lead me wherefoe'er I go,
 " Through this day's life or death.

" This day be bread and peace my lot:
 " All else beneath the Sun,
" Thou know'st if best bestow'd or not,
 " And let thy will be done.

" To thee whose Temple is all space,
 " Whose Altar, Earth, Sea, Skies!
" One chorus let all being raise!
 " All Nature's Incense rise!"

MEDIATE



MEDIATE STYLE.

THIS Style is likewise called the

1. Middle.
2. Mean.
3. Intermediate.
4. Equable.

It has neither the simplicity of the plain, nor the energy of the sublime, but is a species of eloquence between both.

It is however called the embellished or florid style, as it admits of all the ornaments of art, *viz.*

1. Splendor of metaphors.
2. Beauty of figures.
3. Lustre of thoughts.
4. Grace of digressions.
5. Harmony of numbers.
6. Elegance of cadence.

This style is compared to a beautiful river, whose water is pure, clear, and gently flowing, and the subjects must be of a medium kind.

The works of *Cicero* contain all kinds of styles, but in *Virgil's* works they may more plainly be discerned, as the

Plain	{	Is to be found in his	{	Eclogues,
Mediate				Georgics,
Sublime				Æneid.

The faults of style are being

1. Tumid.
2. Swoln.
3. Frigid.

4. Puerile

140 M E D I A T E S T Y L E.

4. Puerile.

5. Dry.

6. Jejune.

The *Tumid Style* contains *sound* without *sense*; the *Swoln* more *sound* than *sense*; the *Frigid* what is *cold*; the *Puerile* what is *childish*; the *Dry* what is *unentertaining*, and the *Jejune* what is *uninteresting*.

The ancients called the *Asiatic Style* that which was *diffusive* and *abounded in words*, and

The *Laconic Style*, that which was quite the reverse, or *short, pithy, and concise*.

The latter term, or the origin of the *Laconic Style*, comes from *Laconia*, the chief city of which was *Lacædemon*.

The inhabitants of this country were remarkable for writing or speaking in a short and concise manner. Such is the answer of *Cleomenes*, the *Spartan* general, to the ambassador of *Samos*: “*As to what you have said, the first part I do not remember; the middle I do not understand; the last I do not approve.*” As an example of a still more sententious and expressive conciseness, take the following letter:

The Lacædemonians to Philip.

“*Dionysius is at Corinth.*”

At the time when this was written, *Dionysius*, who for his tyranny had been driven out of *Sicily*, taught school at *Corinth* for bread: so that it was a hint to *Philip* not to proceed, as he had begun, to imitate *Dionysius*'s conduct, lest he should be reduced to the same necessitous condition.—But, to carry the matter still farther, the *Lacædemonians* sometimes answered a long epistle by a single word, as they did that of an enemy threatening to destroy them

with fire and sword. To this they only returned the poor monosyllable *if*, that is *Do if you can*: A very short, but very comprehensive reply.

A FEW WORDS *respecting* DEMOSTHENES
and CICERO.

“ IN all the material parts of eloquence they
“ were alike, such as the design, the order, the
“ division, the manner of preparing the audience,
“ and, in a word, every thing that is relative to
“ *invention*. But, as to their style, there is a con-
“ siderable difference. The one is more concise,
“ the other more diffusive; the one pushes closer
“ to his adversary, the other allows him a large
“ spot to fight on. The one is always endea-
“ vouring to pierce him as it were, with the vi-
“ vacity of his stile; the other often bears him
“ down with the weight of his discourse. Nothing
“ can be retrenched from the one, nor added to
“ the other. *Demosthenes* has more care and study,
“ *Cicero* more nature and genius.”

Another judicious critic among the moderns,
thus draws their characters. “ *Demosthenes*, from
“ the impetuosity of his temper, the strength of
“ his reason, and the vehemence of his action,
“ had more force than *Cicero*; as *Cicero*, by his
“ soft and delicate deportment, by his gentle, pierc-
“ ing, and passionate emotions, and his many
“ natural graces, was more affecting than *Demof-
“ thenes*. The *Grecian* struck the mind by the
“ strength of his expression, and the ardour and
“ violence of his declamation; the *Roman* reached
“ the

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“ the heart by certain charms and imperceptible
“ beauties, which were natural to him, and which
“ were heightened by all the art of eloquence.”

A New ARTIFICIAL METHOD of Improving Conversation.

AS a quick reply enlivens conversation, and repartee is the soul of rational entertainment in company, one of the best methods of promoting the flashes of mirth and merriment is upon the following plan.

Let any person cut pieces of paper into the form of cards, or purchase cards already made, and write on them any words according to the humour the company may be in, or the game they intend to play.

Then suppose on twelve pieces of paper or cards are written, for a *Love Game*, the following words.

Affection.

Desire.

Tenderness.

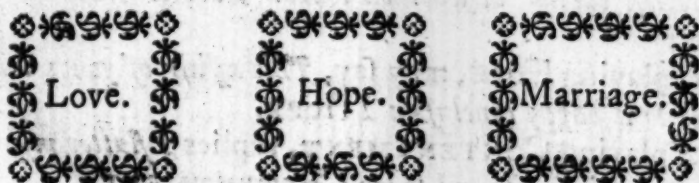
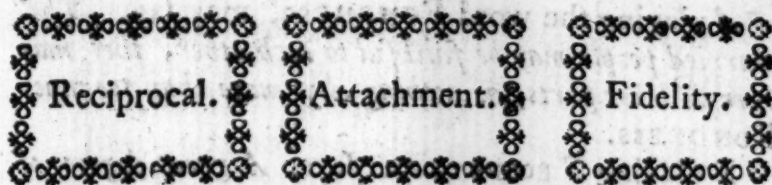
Sentiment.

Fondness.

Contentment.

Reciprocal

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Suppose three persons play, viz. *A. B* and *C.* If *A* chances to have the cards on which appear the words *Desire, Tenderness, Fondness, Contentment.* And *B.* hath the cards with the words *Affection, Sentiment, Reciprocal, Love.* And *C* hath the cards, *Attachment, Fidelity, Hope, Marriage:*

Then let *A* play the word *Desire*, and say, *I am deeply in love with a young lady who is an object of my warmest DESIRE.* For it is to be observ'd that the word on the card is to be the last in the sentence.

B may then say, playing *AFFECTION*; *I hope that your wishes are founded on a sincere AFFECTION.*

C playing the word *ATTACHMENT*, may reply, *Affection can never be sincere unless it is designed to bring on a lasting ATTACHMENT.*

A again playing, says on laying down the word *TENDERNESS*, *A lasting Attachment can only proceed from mutual TENDERNESS.*

B continues thus playing the card *SENTIMENT.* And *Tenderness* ought to be founded on pure *SENTIMENT.*

C playing *FIDELITY*, may say, *Real happiness in a nuptial life, is only to be found where there is Mutual FIDELITY.*

A play-

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A playing the word **FONDNESS**, may say, *Tho' married people may be faithful to each other, they may over do their parts, as nothing cloy more than too much FONDNESS.*

B playing **RECIPROCAL**, says, *A great degree of Fondness cannot be avoided where Love is RECIPROCAL.*

C playing **HOPE**, may say, *This affair of yours will come to a happy conclusion I HOPE.*

A playing **CONTENTMENT**, replies *I flatter myself that it will finally end to my CONTENTMENT.*

B playing **LOVE**, says, *I hope it will, for it is a sad thing to be disappointed in LOVE.*

C concludes thus playing **MARRIAGE**, *I expect then that the whole of this matter will end in a MARRIAGE.*

After having thus played the cards singly, every player may resume his own, and form a continued sentence containing all the words.

Thus *A* taking up the words

Desire,	Tenderness,
Fondness,	Contentment,

may enlarge upon them thus,

“ I have a great *Desire* to behave to Miss Biddy
 “ Blossom with great *Tenderness*, but too much
 “ *Fondness* may infringe upon our *Contentment*.”

B resuming his cards,

Affection,	Sentiment,
Reciprocal,	Love,

May say,

“ *Affection* should be always founded on *Sentiment*, but to be *Reciprocal* both parties should
 “ feel the force of real *Love*.”

C resuming his cards,

Attachment	Fidelity,
Hope	Marriage,

May say,

“ I have

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“ I have a great *Attachment* to Lady Laura, and
 “ having a firm opinion of her *Fidelity*, I *Hope* the
 “ affair will end in *Marriage*.”

Thus may any number of words be varied and
 sentences form'd, and ladies or gentlemen may speak
 according to their different sexes with equal pro-
 priety.

The subjects may likewise be chang'd at pleasure,
 and conversations form'd at the will of the players.

Thus suppose a humourous set of cards are to
 be form'd such words as these may be selected.

♣♣♣♣♣♣	♣♣♣♣♣♣	♣♣♣♣♣♣
♠	♠	♠
♠ Frolick.	♠ Humour.	♠ Song.
♠	♠	♠
♣♣♣♣♣♣	♣♣♣♣♣♣	♣♣♣♣♣♣

♣♣♣♣♣	♣♣♣♣♣	♣♣♣♣♣
♠	♠	♠
♠ Dance.	♠ Mirth.	♠ Wit.
♠	♠	♠
♣♣♣♣♣	♣♣♣♣♣	♣♣♣♣♣

♣♣♣♣♣♣	♣♣♣♣♣♣	♣♣♣♣♣♣
♠	♠	♠
♠ Brilliant.	♠ Satire.	♠ Whim.
♠	♠	♠
♣♣♣♣♣♣	♣♣♣♣♣♣	♣♣♣♣♣♣

♣♣♣♣♣♣	♣♣♣♣♣♣	♣♣♣♣♣♣
♠	♠	♠
♠ Pleasure.	♠ Evening.	♠ Time.
♠	♠	♠
♣♣♣♣♣♣	♣♣♣♣♣♣	♣♣♣♣♣♣

N

Then

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Then imagine that there are four players, viz.
A. B. C. and D.

A hath Frolick, Humour, Time.

B hath Dance, Mirth, Wit.

C hath Brilliant, Satire, Whim.

D hath Pleasant, Evening, Song.

Then *A* playing FROLICK, may say, *Last night I had a fine FROLICK.*

B playing DANCE, says, *I suppose you went to the DANCE.*

C playing BRILLIANT, says, *I was there myself, and the company indeed was BRILLIANT.*

D playing PLEASURE, says, *Then you must have passed the day with great PLEASURE.*

A playing HUMOUR, says, *my Frolick was not dancing, for dancng does not suit my HUMOUR.*

O! says *B*, playing MIRTH, *you are all for noisy MIRTH.*

Yes, says *C*, playing SATIRE, *and for sharp poignant SATIRE.*

Of all the weapons known to human nature,
 Nothing cuts keener than well pointed satire.

D playing EVENING, says, *I am myself fond of a jowial EVENING.*

A playing TIME, says, *It is the happiest mode of passing the TIME.*

B playing WIT, says, *But I hate jollity without WIT.*

You'll allow, says *C*, playing WHIM, *however, that there's some pleasure in WHIM.*

D playing SONG, says, *but I care not for Whim, unless it is attended with a good SONG.*

Then each resuming his cards may form a sentence containing all the words as follows :

A takes up FROLICK, HUMOUR, TIME, and says,
An

An innocent Frolick, when a person is in the Humour, is a most excellent way of passing the Time.

B taking up DANCE, MIRTH, WIT, may say,

A good Dance produces Mirth, as good conversation does Wit.

C taking up Brilliant, Satire, Whim, may say,

Brilliant Wit, and keen Satire are just suitable to my WHIM.

D taking up PLEASANT, EVENING, SONG, may say,

Nothing can be more PLEASANT than to pass an agreeable EVENING, and hear a good SONG, such as the following, which was sung on Monday night, the 15th of May, at the masquerade, Carlisle House, by a young lady, in a fancy dress, and gave universal satisfaction to a most elegant and numerous assembly.

SONG.

COME all ye Female Orators affecting tuneful Glee,
Now join our motley choral Group, and bear a bob with me.

For a singing we will go, will go, will go,
And a singing we will go.

Come Ladies all who fondly aim in high Debate to shine,
Who carry ev'ry Question through with Eloquence divine.

For debating we will go, &c.

So mended from our Mouths shall flow what Genius can inspire,

That ev'ry learned Orator our LIP-WORK shall admire.

For a speaking we will go, &c.

The Senate, Pulpit, Bar and Stage, with City Speakers sleek,
From Women may improve—for why, they taught 'em first to speak, &c.

For a speaking we will go, &c.

On Measures, Ministers, and Men, we'll never cease to prate;
We'll tickle 'em with Politics,—good Lord! at what a Rate!

For a prating we will go, &c.

On

On Slander, Dress, and private Talk, we have no Time to waste;

O! no, we'll talk in public, Girls, since that is now the taste;
For a talking we will go, &c.

Regardless what the Surly say concerning this or that,
Their Ears shall find, and soundly too, we'll have our Share
of Chat.

For a chatting we will go, &c.

Our Tongues as well as theirs are free; then why should we
prolong,

By tame Submission to suppress the Clacking of the Tongue?
For a clacking we will go, &c.

With feeble Wit some Critics dull attack our Heads so high,
We'll be reveng'd, and sneer in Turn, or know the Reason
why.

For a sneering we will go, &c.

All Macaronies, Male Coquets, and Fribbles we will maul;
Our Satire keen shall make 'em smart—we'll lash the Cox-
combs all.

For a lashing we will go, &c.

The Men are welcome to attend our Meetings when we spout;
But if unruly—SENATE-LIKE, egad we'll turn 'em out.

For a spouting we will go, &c.

Or should the Sex neglect our Haunts, and keep at home un-
kind,

Why then we'll mag Abroad ourselves, and leave the Churls
behind.

For a magging we will go, &c.

Disguis'd in ev'ry specious Garb, full Half the World pa-
rade;

Then to conclude, Experience proves—THE WORLD'S A
MASQUERADE.

And a singing we will go, &c.

F I N I S.



